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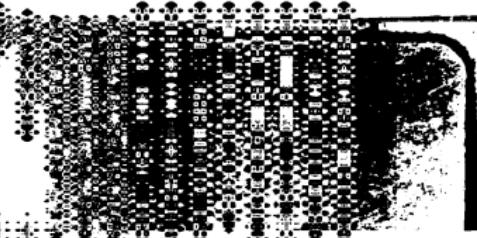
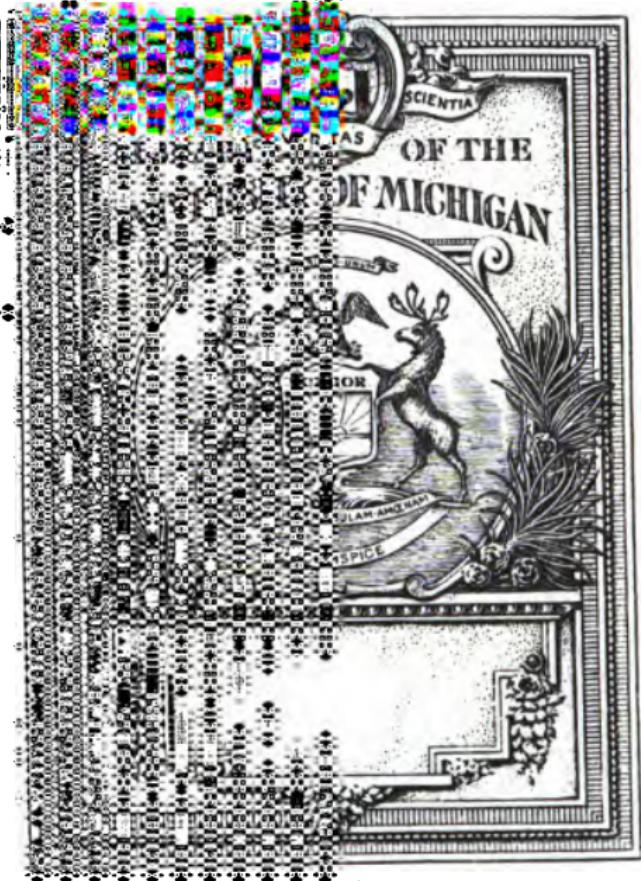
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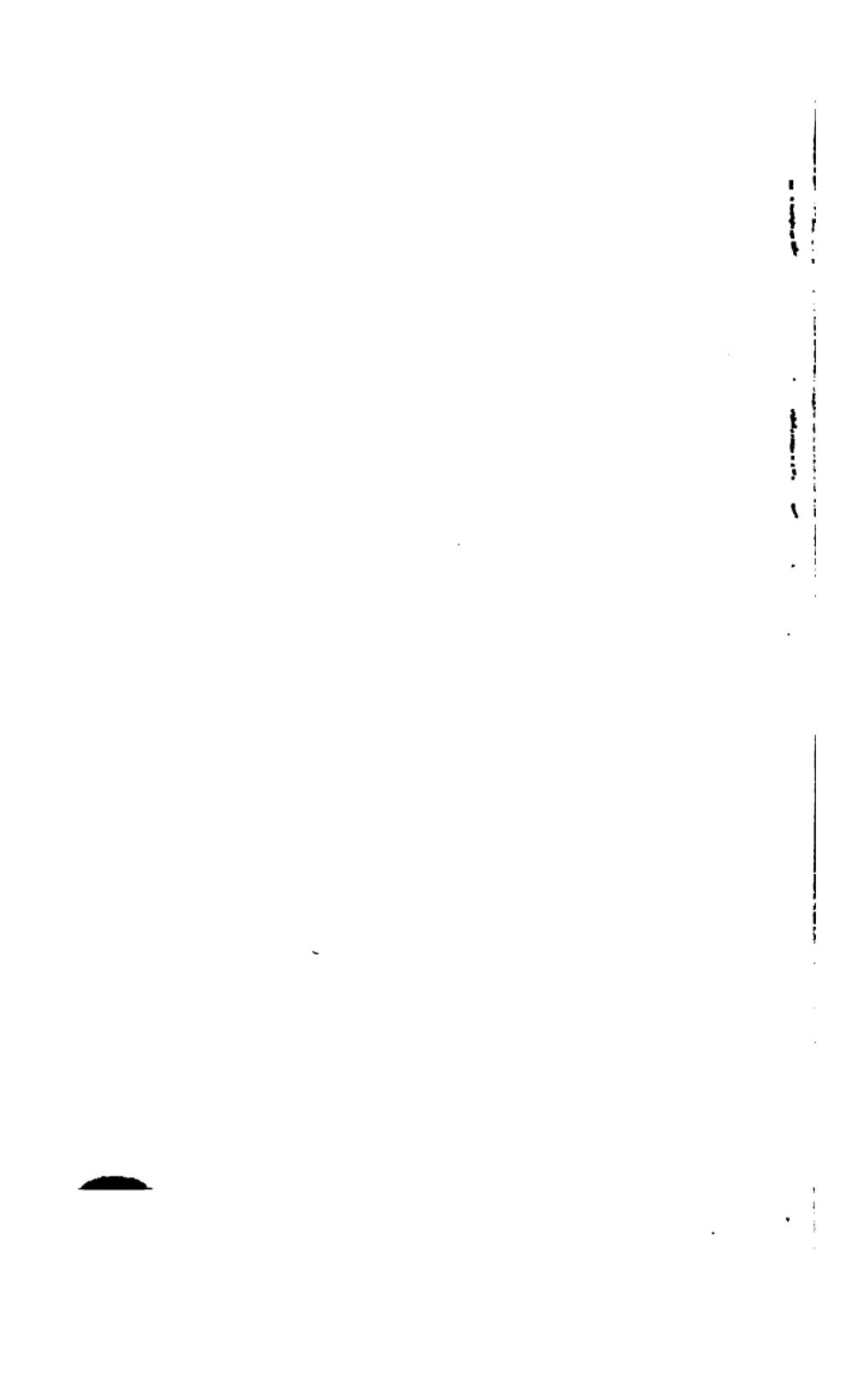
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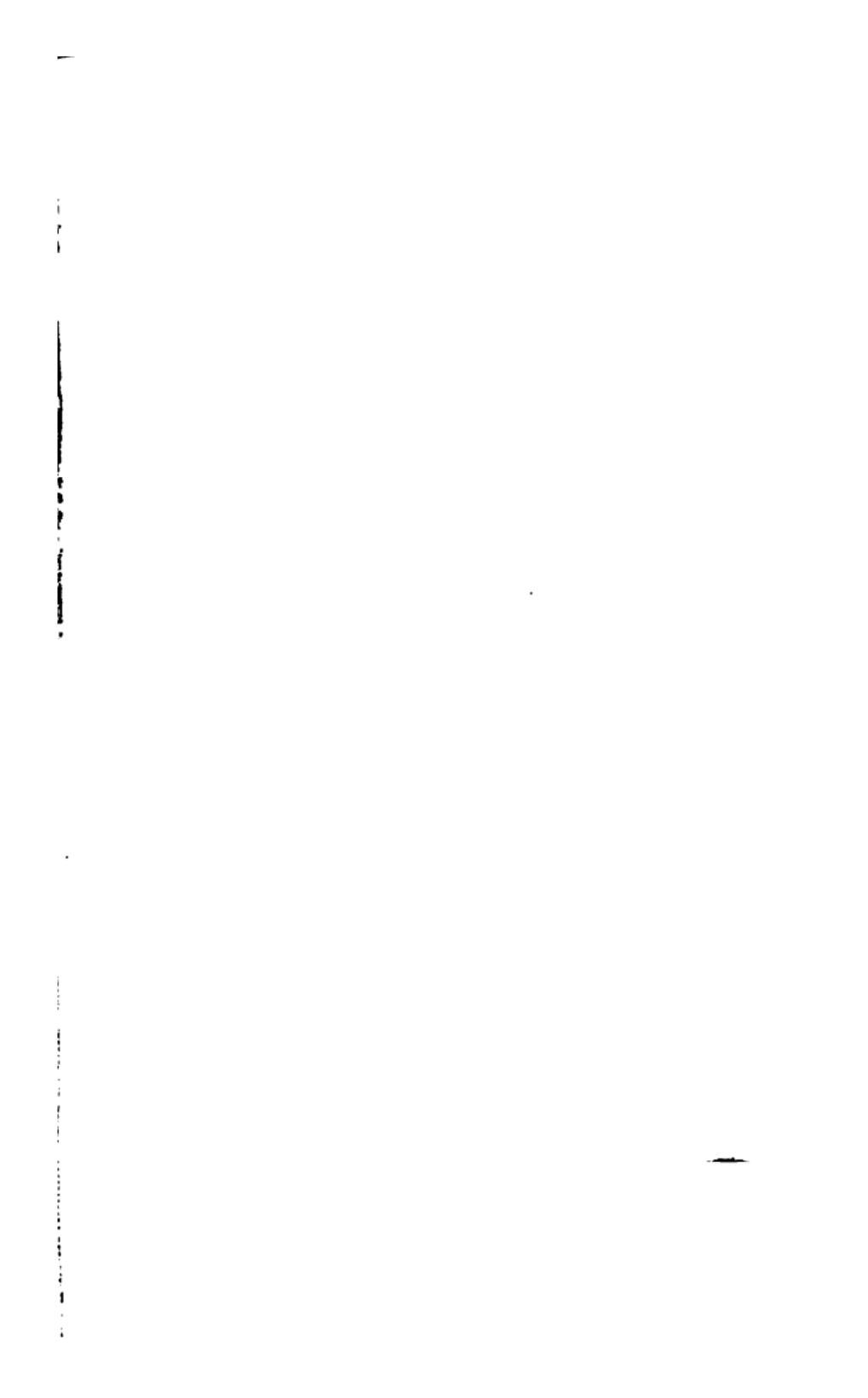
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AN
APOLOGY
FOR
RUSHWORTH'S
DIALOGUES.

WHERIN
The Exceptions of the Lords
FALKLAND and DIGBY
are answer'd:

AND
The Arts of their commended,
DAILLÉ Discover'd.

By THO. WHITE, Gent.

Psal. 63. 8.
Sagitte Parvolorum factæ sunt plaga eorum.

A Paris,
Chez Jean Billain Rue St. Jacques a l'enseigne
St. Augustin. 1654.

11/11/11

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dialogues
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Epistle

takes a path not much beaten by our modern Controvertists, I resolv'd to imitate the example of the penitent Son, who, after denial, perform'd his Fathers commands. Behold then, here, the brood hatcht and brought forth by your advice: 'proe beaven it prove worthy your acknowledging! which I say, not, to engage you in the patronage of what I deliver; farther then truth shal convince your judgment; or to make the World imagin these Conceptions may find shelter in your breast: No, I am as cruel to my writings, as the Ostridge to her Eggs: when once they are laid, let nature play her part to foster or smother the Chickens, as she pleases. Let truth commend or condemn my sayings: He that is ready to renounce falsity, and acknowledge his weaknes, is stronger then envy, and beyond the shot of malice. Neither have I occasion to suspect any imputation shoulde fall upon you for this publishing my Present to you, as I fear it happen'd to another friend: For, I apprehend, I may have written here some Periods, which none wil expect shoulde be approved by you; Only, who understands the

Dedicatory.

the amplitude of your soule, may know, it
is able to harbour with indifference what
is spoken against your own sense and con-
sent ; it being the gift and task of a wise
man, Imperare liberis. What I have per-
form'd, wherin fail'd, is your part to judge,
for my self, I can profess. I desire not to
irritate the meanest person, nor seek I the
glory of oppugning the Greatest : my aim
is, to open and establish truth ; Frivolous
and by-questions I have on set purpose
avoided. Whether all objections of mo-
ment are answered, as I cannot affirm, so
I can protest I am no more conscious of
declining any shew of dissembling, when
I write my self.

Your affectionate Cosen

Paris, and humble servant,

Sept. 2.L.

1652.

T H O. W H I T E.

DEDICATION

to some Person.

Please the former Address
written, that no won-
der I should now be ashame'd to
have exposed without some ex-
cuse; justify the flowness of its
style, or rather, then a simple pro-
tection in my hands for at
least a year, torn in half. Upon these
I lay down and confidently
beg your pardon; But emer-
gencies force me to a larger Apo-
logy in some other late
Address, concerning the seeming neglect
of your favors to exception; as
you are ambitious to display the
truth on your own side, then the en-
emy's side; and your self
will have a part in this suspi-

Now

Epistle Dedicatory.

Now, since, from that long and constant commerce you have stil maintain'd with true Virtue & Learning, I cannot but expect a great rationality and amplitude in your Soul; even to bear with the defectiones of others; as far as you see they governe themselves by that measure of understanding which God affords them, I find my self oblig'd to give you the best account I can of my proceedings, which I doubt not will prove so much an easier task; as you, with whom Fam to deal, are of a higher strain, than our trivial discoulers; for, as I think, those who set up their selfe, that there is no science to be attain'd by study, are pardonable, if they chuse opinions by pretence of devotion or reality of interest: So I give my cause for loss, if they be my Judges. But I hope the great fire of truth, which first kindled in my young break a glowing of it, and an earnestnes of seeking it in St. Thomas his way, has not been by length of time as much quench'd in you, as quicken'd in me; and therefore with a ful confidence I represent my Case to you, not doubting but the evidence I produce wil justify, if not the action it self, at least the necessity I have so act as long as the present perfwalition is not forc'd from me.

To come then to my Plea; If St. Peter commands

Epistle Dedicatory.

mands us to be ready to give satisfaction to all that shall ask it, concerning the hope that is in us, by which is meant our belief, the basis and firm support of our hope; If the design of all that meddle with this sort of study, should chiefly aim to shew, that the doctrines of Christianity are conformable to reason, and such as a prudent Person, though also learned, may embrace, without prejudice either to his discretion, or knowledge: If the suggesting to our first parents, that God sought to govern them like fools, without the least discernment betwixt good, or evil, be the greatest and unworthiest calumny Satan himself could invent to charge upon the Almighty; If it be the basest condition that can bate a rational Essence, and the most contrary both to God and man, whose natures consist in knowing and reasoning; what can I conclude, but that such Teachers, as, for ignorance or interest, obstinately refuse (in treating with those who are out of the Church) to maintain opinions, whereof no account can be made, either out of Antiquity or Reason, are unworthy the function they profess, and highly obstructive to the progress of the Catholik faith?

You, who have looked into the large Volumes of Controvertists on both sides, cannot but know they are party questions, and the im-

Epistle Dedicatory.

impugnances of private opinions, that swell those vast Tomes into such an unwieldy and intolerable bulk; I'm sure not only I, but divers of my friends have had experience, that those very opinions (for oppofing which, I am exclaim'd again) have been the retardment of the most ingenious and difinterested party of Proceftants; and that others, who were become Catholiks, out of a pure neceſſity which they ſaw of ſubmitting themſelvſ to ſome unerring authority, when they heard their faith declar'd in a rational way, found themſelvſ eafeſ, as it were, of chains and imprifonment, and tranſlated into a natural ſtate and liberty. I need not preſs, how ulcers in our vitals, are more dangerous then in our outward members; and that we cannot conviace others, whilſt our ſelvſ are ignorant in the Points we pretend to teach them. No wiſe Captain ſearches the Hospitals for *Perdus* & Forcers of breaches, It is a great ſtep towards the reducing others to reaſon, if firſt we make our own thoughts rational. This is my endeavour, this is my fault, for which I am ſo deeply censur'd, even by Catholiks.

As for Persons, my writings neither name nor touch any: and thoſe who make themſelvſ pointed at by their forward boasfts of defending the opinions I diſpute againſt, ei-
ther

Epis^{le} Dedicatory.

ther understand not me or themselves: for, did it deserve the pains, I would undertake to shew out of their printed Writers, that they doe not, with any universality, maintain those tenets I contradict. If in this present Treatise I have in one place descended to more particulars then my course and nature incline me to, I appeal to your own Judgement, whether I do more then follow my Adversary, by replying upon his very words; and therefore your commands ought to be my excuse.

But some think, at least this juncture improper to begin this Work, & I wish they could give me a good cause of delay; they should finde me very ready to accept it; But I know no time (in which destructive Errors should live unconfus'd) our great Master securing us by his example, *nec quis tam cœsumus*; nor can your self be ignorant with what fury and violence the opposite opinion strives at this very day to possess the Church of God, and break the eternal Rule of Christian faith. Wherefore, though conscious of my own weakness, and that unless God extraordinarily shews his power, my endeavours wil take no place, yet *propterea Sion non taceba, & propter Hierusalem non quiescet.*

Your most obliged Col^t, and

27 March

obedient servant,

1654.

T. W.

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AD.



ADVERTISEMENT.

The Reader is desired to take notice, that
this Apology particularly relates to
the last Edition of Rushworth's Dia-
logues (in 8d of the Long-Primer-Let-
ters 1654, at which alone has felt throughout this
Author's last hand) and principally undertaken
refutation of Lucius Lo. Falkland's Dis-
cours of Infallibility, and George Lo. Digby
the Earl of Bristol's printed Letters to
Ken. Digby; which he performs in a style
less exact & less delicate, unanswerable to the dignity
both Parsons, and civility of their Writings.
The Animadversions upon Dallé are ap-
plied to the English Translation by T. S. not to
French Original; wherein the Reader will e-
scuse those uncourteous expressions he shal-
l see, if he consider how little favour he de-
serves from his equals, that insolently condemns
letters; nay perhaps approve the justice of so
fancy a resentment; since 'twere unreasona-
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An



AN A P O L O G Y FOR T R A D I T I O N.

The Introduction.

Hus it will sometimes happen; that events of greatest importance take their rise from small occasions. The Controversy, this following Treatise undertakes, began in a slight familiar conference betwixt two intimate friends and kinsmen, as it were only for exercise to train themselves, and practice their postures: but since by the entrance of new allies is become of so high concernment, that what at first was a private voluntary skirmish, scells now to spread its selfe into a publique and solemn War.

War. Nor need I strain much to make good
the ~~phrase~~, since the eminent Names, on the
one side, and the great advantage of ground
on the other, may justly be admitted to
supply the number of an *Army* in both.

And, because I desire to prepare my self
with the fittest proportion I coul^d for the
~~assault~~ of my Adverarie, I have declin'd
the Sword and Buckler, and taken up a
single Rapier; chang'd the antique weapons
of *Dialogue*, (though in my opinion, they
want neither ornament nor particular effi-
cacy) into the modern mode of direct dis-
course. Wherein, as I confess, Their guil-
ded *Armour* shines more, and dazles the ey;
so I fear not, when we come to charge, our
courser steel wil prove substantial and im-
penetrable. However I shall not spend much
time in parley; but after a short relation
how I come to be drawn into the quarrel,
and by what method I intend to carry it
on, I shall immediatly advance to a close
engagement.

Before those *Dialogues* (wherein that ori-
ginal private conference is at large delive-
red) were brought to light, or (as I think)
fully conceiv'd in the Authors brain; an
Sr. K. D. honoured friend, and Patron of mine had
couch'd some smal, but quintessencial part
of their doctrin in a little pithy Present to

a new-converted Lady; and having cited it afterward for brevity sake, in a controversial Epistle to an eminent Friend, engag'd it L. Dig
therby into an almost fatal combat, nothing but truth being able to rescue it from so potent an enemy.

Besides, a deceased friend of mine having oblig'd me to declare my opinion concerning a witty discourse made by one of his acquaintances, extorted from an unlick'd *Mora*, representing suddenly and imperfectly, my judgement in reference to that Author's work. This again, stirring the same humours, drew the doctrin into an eminent danger of encountering opposition. Never-

L. Fall

the less, God so ordering it, many years past, in calm and happy daies of peace, the two Adversaries (whom these occasions had provoked) one publishing their Labours, as things belote their persons; till all discov-
ering some (as I believe) against the Authors intentions; brought them both to light, and, by consequence, an imputation on those *Dialogues*; and a necessity on me to disengage the honour of their Composer.

In order to which, my intention is not to reply minutely to either of the Opponents works; muchles to handle any by-questions; but only to chuse one of them, or any other, whose tenetive may possibly be

thought as yet unanswered, and consequently capable of prejudicing those Dialogos. By this reserv'd and moderate temper, I hope to free my self from all such incivilities as necessarily attend on the undertaking to convince a particular person of weakness or inconsequence in his discours; from which kind of captious proceedings, besides any Reason, I am beholding to my Nature for its extreme averseness. Besides, in answering a writing, many impudent quarrels are pick'd, the substantial controverie lost or confounded; and the Truth it self, by multiplicity, left more obscure than when the disputant began: for where many questions are started and none deeply searched into, the Reader goes away without any resolution more then what himself brought along with him: I intend therefore with all candor and fidelity, to select such objections as I think really interest the Controversie; and handle them without relation to Books or distinction of Authors, or Citations of places: as one who seeks Truth, not the glory of confuting or variety of answering.

But some may be unsatisfied with my proceedings, and demand, if this be my intention, why do I cite the Author in particular; and, as it were, make a shew of answering, without any effect? I desire those to consider,

for Tradition.

consider, that the names of Authors carry weight, among two sorts of Readers: One, such as diligently peruse the books written on both sides; to whom I offer this satisfied factor; that they may find the solution to any difficulty which occurs concerning this subject, in their writings: The other, such who look no farther than the Title pages, or whether a book be answer'd or no; and are insolent upon the writers name; and impertinently clamorous, that 'tis a Riege beyond all possibility of reply; be it never so weak and trivial; to whom the simple profession that 'tis answer'd, is a wedg fix for their knot.

I must confess, next to the assuredness of my Cause, 'tis my chiefest comfort to deal with Persons of such quality; such as the Protestant party never produced before: it seems to have chosen them to live by, or die with. Two, whose Merits found the way of honouring their Descents, by their generosity; whose eloquence none were found to exceed; whose wits none will be found to equal. What erudition in Languages; or aptitudes in Logick could furnish, was treasur'd in their breasts: But above all, a comprehensive judgement, in managing the numerous and weighty affairs of a Kingdom to the very heightning that sublime and subtlest

subeleft Office, (Secretary of State,) which they both, successively, exalted to such a pitch, that it must expect a fall in whoever shall succeed them.

One is, the right Honourable George Lord Digby (now Earl of Bristol) never mounting the scale of Honour to a degree so far above the reach of others, that 'tis even beyond their sight : The other, Lucas Lord Falkland, who crown'd his deserved Laurell with a wreath of Oaken Seyons ; dying in such a posture, as if mischief could not have ravag'd England, had it not made its passage through the breast of that Martyr of Peace. I can accuse him of nothing, but that he left this Book behind him ; it being too plain what unhappy impression it maks in his Friends, since my self, almost a stranger, cannot read those quaint and gentle expressions, those rarities of wit, those coruscations of Grise, and Latine remarques, and (which most of all surprizes my admiration) those Noble sweetneses and civilities so unexpected in a quarrelling Treatise ; but I feel in my heart an untisal sorrow and regret, that our thoughts cannot stay on him, without the sad check of a flitt.

But, since we are out of hope to resuscitate him that's gon, like the day he died on, let us (by Davids example) leave these flat-
tering

tering weaknesses of nature, and seek sever reason in the controversy we pretend to manage.

THE FIRST ENCOUNTER,

*Explicating the Argument, by which
RUSHWORTH proves the Infallibility of Tradition.*

The Dialogues (in whose defence we now appear, as Second) govern their discourse by this fair method: First, they treat and settle these definitions; *Tradition* we call, the delivery of Christ's doctrin from hand to hand, in that part of the world which, with propriety, is call'd Christian: By Christ's doctrine, we mean that which was generally preach'd by the Apostles, and contains all such points as are necessary to the salvation of the World; not only in particular, to single persons, but for government of the Church, and bringing multitudes, with convenience, to perfection in this life, and felicity in the next. Which being establisht, they immediately proceed to this general Position, that *All Christ taught, or the Holy Ghost suggested to the Apostles*, of this nature,
is

is, by a direct uninterrupted line, entirely and fully descended to the present Church, which communicates with, and acknowledges subjection to the Roman : Adding also the convers of that proposition, viz. Nothing is so descended, but such Truths ; nor any thing held by this tenure, but what is so descended ; which being cast up, amounts to this great Conclusion, No error was ever, or can be embraced by the Church, in quality of a matter of faith.

The proof consists in this : Since 'tis confessed the Catholik Church goes upon this Maxim, that Her Doctrine is received from Christ a god still handed along to the present generation ; they who cavil at this assertion, should assign some Age when they conceive an error crept in ; and the maintainer should prove it enter'd not in that Age, Because that Age held nothing was to be admitted, as of Faith, except what was deliver'd to it by the former : but the Objectors themselves, say, this supposed error was not deliver'd by the former, since they put it to be, now, first, believ'd ; therefore the Age in which they imagin this error crept in, could not be the first that believ'd it.

And, lest some might reply, though the present Roman Church stands now upon the proposed maxim, yet anciently it did not ; the same argument may be thus reiterated,

If this principle which now governs the Church had not always done so, it must have been introduced in some Age since the Apostles & name therefore the Age, and immediately 'tis urged, either the Church had assurance, in that Age, all she held was descended lineally, as we spake, from the Apostles; or not: If so, then questionless she held her dominion upon that maxim; For it is the only undoubted and *self-evident* principle: If not, then she wilfully belyed her self, and conspired to damn all her posterity, voluntarily taking up this new Rule of faith and commanding it to be accepted by all the world, as the necessary doctrin of Christ and his Apostles, descended upon the present age by universal Tradition from their Ancestors, and for such to be deliver'd to their children; and all this against the express evidence of her own conscience. Thus far reaches the argument.

He that shall compare this perpetuation of the Church, with the constancy of propagating mankind; and proportion the love of happiness and natural inclination to truth, (which is in the superiour part of mankind, and commands powerfully in it) to the material appetite of procuring corporal succession, and weigh what accidents are able and necessary to interrupt the progress of

of one and the other will find the propagation of Religion far stronger and less defective; than that of mankind; supposing them once rooted alike in universality and settledness. Since therefore the means of conducting nature to its true and chief end, Felicity, are more principally intended; then those by which it is truly preserv'd in being; this Coemplator will clearly discern, that if humane nature continue to the last and dreadful day, this succession also of a true Church must be carried on through the same extent of time: there appearing indeed no purpose why the world should endure a minute longer, if this once come to fail; that part of mankind, which arrives to bliss, being the end why the rest was made, as mankind is the end for which all the other material Creatures are set on work.

Again, if a rational discouſer ſhould plot in his head how, with condescendence to the weakness of our nature, he might bring mankind to bliss; and, to this end, plant in it a perpetual and conſtant knowledg of the true and straight way thither; & did obſerve that Man in his immature age is naturally ſubject to believe, and after his ful growth, tenacious of what he had ſuck'd in with his milk: could he chufe but ſee, that to make the Mothers flatter into

into their Children the first elements of the acquisition of Beatitude, and continually go on nursing them up in the maxims of piety, till their stronger years gave a steady settledness to their minds; must needs be the most sweet and connatural way that can be imagin'd, to beget a firm and undoubted assent to those happy principles.

If He think bly, and chance to light on this truth, that the greatest part of man's kind, some through dulness of understanding, some by the distractions of seeking necessities for their subsistence, or at least conveniences for their accommodation, and others for the diffidence of nature to Pleasures and Vanities, are, to their very departing hour, wholly incapable of searching out their Religion, either by their own contemplation or the learned books of others: I cannot doubt but such a considerer would without the least difficulty or hesitation conclude that, were it his design to set up a Religion, which he would have constantly and universally propagated, he must of necessity pitch upon this way; And so, with a resolute and pious confidence pronounce, if God has not already taken this course, certainly he should have done it.

To these considerations give my pen leave to add the confession of our Adversaries who

who boldly acknowledgeth Roman Church
has had universal Tradition for the whole
body of its faith ever since St. Gregorian
days; which is now a thousand years, and
very near two parts of the three that Christ-
ian Religion has endured. They confess
those Doctrines, which are common to us
and them, remain in our Church incorrup-
ted, and have still descended from Father
to Son, by virtue of Tradition, since the very
times of the Apostles. They will not deny
the Ages, betwixt Constantine and St. Gre-
gorie, flourished with an infinity of Persons
famous both for piety and learning; and
the Church never more vigilant, never more
jealous, being continually alar'm'd by such
Troops of powerful and subtle Heretics, so
that there is no likelihood, gross errors
(such as Idolatry and Superstition import)
could creep in undiscover'd in those days.
And perhaps, much it is betwixt Constantine
and the apostles' time being so short that
it scarce exceeds the remembrance of those
who liv'd with Constantine? At least that
age could evidently know what was the
faith of Christendom in the age of the Apo-
stles great Grand-children; and they again
be certainly assyred of the Doctrin of the
Apostles' disciples, their Grandfathers.
Which is an evidence beyond all testi-
mony.

iony of w^t it is; that since Constantines time
it was known by a kind of self-light what
the Grandchildren of the Apostles held; and
I could not be doubted of them but they
new and held the doctrin of the *Apostles*;
but, I say, in Constantines alie, the publike
octrin of Christianity was the doctrin of
the Apostles.

Besides, the communication of Christians
being very difficult and infrequent, during
those persecutions; the contagion also of
heresies scatter'd it self slowly among Chri-
stians in those times: And here I shall note
ridiculous evill, very common not only
in the mouths of the more rash and shallow
rostestants, but even in the writings of many
of their gravest and most solemn Doctors,
they cry out against the *Ignorance* of our
Church, as the cause of our errors, and yet
in the Ages in which they insult, that *Fris-
tis & Scripturæ cum veritatis Autoribus*, some
hundreds of years after the time wherein
they acknowledg the docttins, term'd er-
rors, were already flourishing, as if they
had proceed, from a defect which fol-
low'd them: A slander so palpably abfur'd
as all the charity I have can scarce per-
suade me to think they are not blinded ra-
ther with malice than ignorance, that dare
such gross contradictions.

And

And now, having abridge'd as 'were', the whole scope of Rusporth's Dialogues concerning Tradition, into this short compendium, I will apply my pen to answer what exceptions are taken, against either the forme or matter of that Discourse.

THE SECOND ENCOUNTER,

Defeating three oppositions made against Tradition.

The first objection against the forme is, that I put my Adversary to prove his position instead of going about to maintain my own. This they imagin, because I bid them assign the Age's which they take to be as much as a demand of them to prove, that in such a time came in the error: but 'tis a plain mistake. For I do not require they should prove the error began in such an Age; but only exact of them, for Argument sake, to name the Age in which they find most difficulty for me to conclude, wherein they conceive the force of my discourse will be most slack and feeble: for the force of the main argument is indifferent to

to any Age, they can pitch upon, equally demonstrative in all, and so, by striking at every one, concludes against all. This I say not, any way to disclaim the advantage we Catholicks have, whilst we press our adversary to prove his Thesis, being no less a just then strong, and secure retreat; and which I reserve my self the liberty of returning to, perhaps, at another time: but now I only urge him to name one Age at hazard, merely to give way to the prosecution of the argument; a Justice I might do for my self, if I would, without his courtesy, and have all the laws of disputation bear me out in it.

It is therefore to little purpose to demand, whether I ask of the first man that held such an opinion, or when it came to be universal (though the question be plainly of this later, for we hold it was ever so;) nor is there any art necessary to answer it, the argument made being indifferent to all. The skill therefore required is only to know what belongs to the form of demonstrating, for the knoll part, indeed, not found in the quaint discourses of Rhetoricians. But the Adversary thinks, when the Question is put concerning a Doctrine's being Universal, it must suppose, soe to hold the contrary opinion: as if we could not know what is the

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the publick Faith of France, because perhaps a few conceal'd persons may believe somwhat different. Wherin, he reflects noe, that *Heresie* signifies the cleaving to a private opinion: so that, when there were any such in former ages, that very thing made them *Hereticks* (how good wits or great learning so ever they had) if they dissented from the doctrine deliver'd by their forefathers. He presses, *Catholiks* cannot tell when the communicating of Children began, since St. Austin thinks it an *Apostolical Tradition*. We answer, we are of that mind too; but with this quallification, that it was a Tradition begun by some Apostles, not all; in some Countries, not all, in some circumstances, not all: And therfore twas neither superflition to use it, nor sacrileg to leave it off; how strongly soever the opponent avers one of these two to be unavoidable.

The second opposition made against the form is, that 'tis a fallacy of that kind, called *Sorite*, in which the *Scepticks* found so great difficulty, that they used to press them against the *Sibicks* and other dogmatists, as insoluble and manifestly demonstrating there was no science. But, to understand the meaning of this objection, the demonstration propos'd is to begin from the *Apostles time*: and so it must be supported.

sed, that the next Age after the Apostles, in any controversy against new doctrines, examin'd no farther then on which side stood the verdict of the Apostles, wherof they could not be ignorant. The Argument therefore press'd that the next (that is, the third Age) must of necessity take the same method against its Novellists, convincing them of falsity, because their doctrine was contrary to *that* of those who had heard the Disciples of the Apostles speak. And so, since the Tradition of Faith was convey'd from age to age, stil with this caution, that the latter was to believe such a doctrin, because receiv'd from the former, upon this warrant that it descended lineally from Christ in the same manner, to them, as they deliver'd it to their posterity; it necessarily follows, that this doctrin could not but continue pure even to our present time: unless some age should prevaricate all bounds of truth and nature, and deliver somthing to the following age, as traditionally deriv'd from Christ, which had not been so receiv'd.

This argument, so propos'd (though I know not whether so understood) seem'd to the opponent like the ratiocination of one, Mr. *Tbinn*, a melancholy Philosopher, who persuad'd himself, a person might be found

that could leap from off *Paus* (for sure he needed a high standing) to *Rome*, because 'twas possible some man might leap full twenty foot, and no doubt but another somewhat more, and still another more then he, and so without end; therfore among all one quick springer would be found, who could make his jump from hence to the *Cat* ~~pitol~~.

But certainly he that weigh'd the two arguments, might without extraordinary study, have found there was some difference in their form: Mr. *Thinn*, being oblig'd to take variety of men undetermined: but this argument engaging only sixteen ages, and peradventure, not needing above six, or in rigour, some three, and those such as hav had a real existence, wheras the Worlds durace and latitude are not sufficient to fine men enough to justify Mr. *Thinn's* Proces. This I say was obvious enough to any mean understanding, not preoccupied with prejudice against the conclusion. But one who had understood how Aristotle unwrapped Zeno's fallacies, might easily have known that Infinity it self could not add more then one full foot to Mr. *Thinn's* leapers: if the encrease were made by sub-proportional parts, wherof the first was one half foot; and if by equal quantites, as Feet

or inches, he would soon come to an end of his addition, unless he put mens strength and nimblenesse to be infinite. But to fit Judge of Religion, of eternal bliss and damnation, some curious and unhappy wits dare think requires neither so much indifference nor reflection as the composition of quantity.

Yet I cannot but admire it could escape a piercing ey to discern, that as the consequent of Mr. Thoms discourse is ridiculous and impossible, so that of the proposed demonstration is evident and undeniable. For what ingenuous forehead will deny, but such verities as all the world allows to remain still untainted in the Church of Rome, have descended by this traditional way to us from Christ? Wherfore both the possibility and actuality of this way is not only acknowledg'd by the unanimous confession of all parties, but its force and efficacy made evident by the downright violence of reason: all the controversie being merely about the multitude and sufficiency of the things receiv'd, not the impotency of the means to convey them to us.

Bqt, to make an end of this petty Question, I appeal to all Masters, nay even Scholars in Geometry, whether this form of arguing be not the same that Euclid, Archimedes

medes and Apollonius use in their severest demonstrations? As when Euclid undertakes to demonstrate this plain and elementary *Theoreme*, that *No Circle can touch another in more then one point*; himself acts the part of the Denier, and according to the law of Mathematicks, supposes at random the other point, to see whether the Proposition be maintainable: and if the *Contradictio* in the point assign'd be proved impossible, by an argument applicable to any other that can be offered, the *Theoreme* remains infallibly demonstrated, and the Rules of that precise and strict Science perfectly comply'd with.

The third opposition is drawn out of a conceited impossibility of the case; and so they demand how can it come to passe that all the Doctors of one age shou'd meet together, to instruct the world of Scholars that are to succeed them in the next? an action, if not impossible, at least so incredible, as by no means to be aver'd without legitimate Authority, which they say, is wanting: And further, should we undertake, that not only all Doctors, but all men of one age met with the men of the next, to teach them; it were an enterprize so highly impossible, as not to be thought on even among the wildest caprices of a Romance:

mance : yet to so hard straits are we driven, that we must defend the possibility of this later assertion.

Which to compasse, we distinguish this word, *Together*, as capable of signifying an unity either in place or time : and, if the Opponent mean one Age cannot meet another in a Town or great Hall, as Councils use, I am easily perswaded such interviews are impossible ; but if this Assembly needs only the unity of time, I think it will require but a moderate stock of faith to believe, either that men of the same Age live together in that Age , or that Fathers meet with their Children. If then we put all Fathers and Mothers , all Pastors and Teachers to make one Age, and all Children and young persons, who come to be instructed, and afterward outlive their Tutors , to compose the other age ; I see no great impossibility in this position, but a clear one in the contrary. For, I cannot believe the Opponents think, men , since Christ's time, start out of mole-hills with clods on their heads , as it seems Empedocles and Horace imagined, and the *Toscans* of their wise *ages*, high Master of their skill in *Augury*.

And this answer cuts off another difficulty, urg'd by certain Speculatists, that, because, in some rude times, they imagine the learned

learned were few, and therefore subject to corruption by hopes or fears, they might more easily be prevail'd with to proclaim a false *Text* in that Age; whence, this claim of infallibility would remain broken: But the former answer saves it; for since neither the great multitude of Instructors, nor instructed persons can meet in any other assembly than that of the whole and open World, all possibility of corruption is evidently avoided.

THE THIRD ENCOUNTER,

Solving two other Objections against the infallibility of Tradition.

The fourth opposition denies the necessity of assigning any Age wherein an error may be said to have crept in; because (say they) an error might begin first in one Country, and insensibly steal over into another, without any notice taken of its novelty, so that there is no time wherin its beginning is discoverable: For proof, they instance in some error held by divers Heretics in divers ages, and tell you, the best

Historian

Historian knows who was first mentioned to have broacht that error: wheras perhaps a less diligent or careless Writer may cite some middle or late Author, attributing to him the original invention of that opinion.

To this we reply, 'tis too desperate an Answer to call a hundred years an insensible time, to suppose all the Pastors stupify'd, and the Doctors asleep for a whole century together. At least, let us ask this fair question, Was there no Doctor or Bishop made it his busines to promote that new opinion within a hundred years? If you say, no; how could an innovation of any considerable importance get footing which had no eminent patron? If you say yes; see whether that was not the occasion of impugning all heresies, when extraordinary persons divulged them: I, but you'll say, it was so transcendent a Doctor that he overtopt all. Here, I confess my weakness: for if some sky-falln Angel, indeed, should come, with tongue and pen more then humane, I doubt not but he might perhaps endanger a great part of the Church: but, if we make our comparison only betwixt men; who ever had the like reputation in the Greek Church, as *Origen*? yet he was condemned by the same Church. Who was more eloquent

quent then *Eusebius Cesariensis*? more cunning than *Eusebius Nicomediensis*? more subtle than *Arius*? Let us add a faction so powerful, as to make ten Councils, to number three hundred Bishops; yet, notwithstanding all this, the *Arians* were condemned. The *Dragon* drew but a *third part* of the Stars; and the Apostle has armd us, even against the treachery of Angels; charging that, in spight of them, we cleave fast to what we have receiv'd, to what was Preach'd to us, that is, to *Tradition*: For rely but on what, in memory of our own age, the Church has universally held, and deliver'd, as from Christ, and no subtlety of men or Angels can make you mistake.

Yet, Let it be supposed, some unparallel'd Brain had the power to make a doctrin universal; could this stand with the still way of creeping in insensibly? Is not this position, that a Doctor was so great, & took so much pains to divulge his opinion, wrote so many Books in defence of it, that he overcame all opposers, and at last made it universal; and yet all this while the new doctrin stole in unawares, the Pastors of the Church never dreaming any such thing: is not this as very a Bull as to say, an Army shot off all their Artillery, that the Enemy might not discover where they lay? or to do, as is reported

ported of an acquaintance of mine , who being in good company ; to ride through a Town, where he was afraid to be taken notice of, at his entrance set spurs to his horse, holding his Cane straight before him , and Trumpeted *Tararara Tararara* the whole length of the Town ? Nevertheless , since 'tis for our side (says the Zelot) 'tis an invincible demonstration,

But we desire leave to consider one point farther ; In what times came in the errours, our Adversaries so loudly complain of ? see whether they be not those ages when there were great quarels about innovations encroaching on the Church , and multitudes of exceptions taken : so that, had any side entertain'd a new errour , not common to both parties, especially if the novelties were any way notable, they could not have been pass'd over without mutual contradictions or upbraiding. The doctrines therefore which in those times pass'd un reprehended, and were currantly admitted among all parties, as being common to them all , without question were not *Erepta*, sed *Tradita*. Whence , certainly it must needs appear a manifest folly, to think any errour could run through the Church so uncontroll'd, as to gain , without the least sign of opposition, an universality : and much like the

the story, that the great Turk, with an Army of three or four hundred thousand men, should steal upon Germany by night and take all the good fellows so fast asleep that not a man should escape, nor so much as a Goof *gaggle* to wake the drowsy neighbours, and, having thus silently run over the Empire, should pass into France, and thence into Spain, and still catch them all napping without the least notice or resistance: whereof, if any slow and dull heart should doubt, as seeming indeed somewhat an improbable story, the reporter should immediately prove all with a *why not?* since the Greeks had surpriz'd Troy so, and perhaps some other great Captain one single Town or Garrison.

Befides, if we venture to throw away a little faith on so extravagant a fable; the action will still remain impossible to be conceal'd. Who shall hinder the Conqueror from proclaiming such unparalleled victories, to applaud himself and terrifie the rest of the world? who can forbid his soldiery to Chronicle their own valours, and everywhere boast such un-heard of exploits? Certainly, were there no Catholick testimonies of these late unhappy divisions from the Church, yet would succeeding ages find evidence enough (as to the matter of fact) even

even in the writings of the Reformers themselves. How often do their Books insult o're the blindness of their Predecessors, and triumph in the man of God *Martin Luther*, and the quicker light *J. Calvin*, as first discoverers of their new-found Gospel? can we think it possible distracted Europe should blot out of her memory the sad effects of schism and heresy, before the tears they have caus'd be wiped from her eyes? for my part, I am confident our once happy Island will never forget the graceless disorders of *Henry the Eighth's* unfortunate intemperance, though there were not one English Catholick left in the world, to remember them by the smart he endures ever since.

Add to all this, the points, wherin *Protestants* accuse us, are the most palpably absurd positions that can fall into a Christian head; as, making Gods of Saints or Statues, which were the dotages of the basest sort of Pagans.

Nor is the example of errors often sprung and often quell'd again, of any advantage to the Opponent. For our question concerns opinions remaining till this day, and by himself, supposed to have gained the mastery of the Church, and never fail'd since their beginning: because all doctrin's which appear to have a being before any age the

the Adversary can name, are thereby evidently proved perpetual Traditions; especially when the Authors were such as lived in Communion with the Catholik Church then extant, and remain'd in veneration with the Church succeeding.

Methinks also since the opposer maintains it was more then a whole Age in working it self up to this universality, if the error were gross, it must without doubt have been a long time in one Country, before it passed into another; else we shall scarce find a reason why it became not general in a shorter period of years; and so it would easily appear, until such an age that new doctrin was never heard of: and in every Country the beginnings would be mentioned by the Historians and other writers: as, who came out of *Greece* into *France* to plant *Images*, who first introduced the *Priests* power of *absolution*, who invented the doctrine of preferring the *judgment* of the *Church* before our own *private* interpretation of *Scripture*; all which we see exactly perform'd against every considerable *Heresy*, a minute and punctual account being stil upon Record; who were the original contrivers, who the principal abettors, where they found patronage, where opposition, How long they liv'd, and when they died.

To

To evade this reason, is fram'd the next crimination, by saying what is answer'd has its probability, if the errors laid to our charge were contrary to Christian doctrine: But they only pretend to accuse us of *superfetations*, or false and defective additions to the Faith first planted; which excrescencies, only, the Reformers seek to take away. And, though it be manifest, when they come to charge us in particular, they instance in doctrines *substantially* opposite to the Faith of Christ, as *Superstition* and *Idolatry*; could their calumnies be justify'd against us: yet, because this objection civilly renounces such harsh and uncharitable language, let us see what may be intended by *Superfetations*.

Either the disliked additions are of *truths*, or of *falsities*. If, of *truths*; we expect they would demonstrate who has forbidden us to learn and advance our knowledg in Christian Religion, or matters belonging to it. Did God give his *Law* to Beasts, that have no discourse nor capacity, by joyning two *revealed* truths to arrive at the discovery of a third? Again, where is it prohibited for the Doctor and Preacher to know more then the Ideot and old wife? What fault then can even the proud and peevish humour of this age find in this point? If Hereticks

which will raise dust, and obscure the clearest articles of Christian faith, and that so maliciously, as without setting some further explication, the people are in danger of being perverted : is it a sin to establish such defences and Ramparts against encroaching errors ?

If the addition be of *falsities*; let us examine how the Opposer knows they are false? If he reply, because they are contrary to clear *Scripture*: then they are also contrary to that Faith which deliver'd *Scripture* to be true. If the points be not against *Scripture*; either they cross some known Article of Faith, or only the Principles of naturall reason. If they be purely objects of natural reason (though truths) they belong not so to Religion; as to be accounted Articles of Faith: if they contradict some other fore-taught Article, then the Argument before explicated (concerning the infallibility of Tradition, and the creeping in of Errors against it) returns to its force. If neither of these, why are they false, or upon what grounds condemned?

But peradventure he excepts not against the Truths, but the obligation to believe and profess them. Admitting then the additional points to be, in themselves, true; why will not the Opposer assent to them?

has

has he a demonstration against them? No, for then they could not be true. Has he such Arguments, that nothing opposite is equivalent to their eminent credibility? No; for, setting aside demonstration, no argument can be comparable to the *Churches Authority*. The reason therefore, if the inward thoughts be faithfully sifted, will at length appear no other, than the preferring his own Opinion before the judgement of the Church: which being the effect of an obstinate and malevolent pride, makes no legitimate excuse for not believing.

THE FOURTH ENOUNTER.

That unlearned Catholiks rely upon the infallibility of Tradition.

The next exception is of main importance; for it undermines the demonstration at the very root, denying that the Church of Rome relies on Tradition: and having divided the believers into learned and unlearned, first undertakes to prove the unlearn'd not to be grounded on Tradition; at least, not for their whole Faith.

For,

For, if a question arise never thought on before, and once a Council determine the Controversie, that decree is accepted, as if it had come from Christ by Tradition; and all profess a readiness to obey, and therefore are like to perform their word, if occasion be offerd. Besides, in Catechisms and instructions, the Common-people are not taught, that the doctrine comes handed down to them from the Apostles. In Sermons, we see, when any proposition of difficulty or concernment is treated, proofs are alleag'd out of Scripture and ancient Fathers: a practise even the fathers themselvs continually observe, who, having propos'd a point, are ready to adde, it is not they alone that teach this doctrin, but the Apostles or Christ, or some renouned Father; never mentioning Tradition, unless to oppose or disable it, when some Hereticks have laid claim to it, as the *Quartadecimans*, *Cbyliasts*, *Communicants of Infants*, and the like.

The charge I confess is fierce; let us see what powder it bears, what shot. We agree, the Church comprehends both learned and unlearned, and so are bound to maintain that both sorts rely on Tradition. As for the first objection then, concerning the readiness to embrace a Councils definition, with

with the same assent, as if the truth were descended by Tradition; I can either and indifferently grant or deny it: Since if I please to grant it, I have this secure retreat, that a conditional proposition has no force, unless the condition be possible: and for the possibility of the condition, I distinguish the subject; which may be matter of Practice and Obedience, or a speculative proposition. Of the first, I can allow the assent to be the same; that is, an equal willingness to observe it. Of the second, I deny it ever was or can be, that a Council should define a question otherwise than by Tradition; Therefore, to rely on the Council's definition takes not away, but confirms the relying on Tradition. This, if need were, I could easily justify, by the express proceedings of all the principal Councils. Thus the condition having never been put, nor supposed ever will be, all this Argument rests solely on the Objectors credit, and is with as much ease rejected as it was proposed.

Now should I chuse (according to my above reserv'd liberty) to deny such equality of assent, the Opponent has offer'd no proof, and so the quarrel is ended: for though I could produce instances to the contrary, I think it not fit to multiply questions when

the argument can be solved with a simple denial.

But how the Opponenc can justify the second branch of his exception , that in *Catechisms* this doctrin is not taught, I am wholly ignorant. As far as my memory will serve me, I never heard the *Creed* explicated but, when the Catechist came to the Article of the *Catholick Church*, he told them how *Catholick* signify'd an universality of place and time ; and that, for this title of *Catholick*, we were to rely on her testimony. Likewise, in the word *Apostolick*, he noted that the Apostles were the founders of the Church, and her doctrin theirs, as being first receiv'd from them and conserv'd by the Church ever since ; and that for this reason we were to believe her Authority. Thus you see, that famous phrase of the *Catholic faith* is built on this very principle we maintain. True it is, Catechists do not ordinarily descend to so minute particularities, as to tell ignorant people whether any position may be exempt from this general Law. But then we also know the rule, *Qui nibil capitur, omnia includit.*

Sermons (upon which the third instant is grounded) are of another nature ; their intention being, not so much literally to teach the Articles of Christian doctrin, as to perswad

perswade and make what is already believ'd sink into the Auditory, with a kind of willingness & easiness, that their faith be quickened into a principle of action to govern their lives, the principal end perhaps for which the Scripture was deliver'd and recommended to us. Therefore, neither the common practice, nor proper design or use of Sermons reaches home, to make us understand on what grounds the hearts of Catholicks rely; who after all disputationes, retire themselves to this safe guard. To believe what the Catholick Church teaches; as none can be ignorant that has had the least converses with such Catholicks as profess not themselves Divines.

For the last period of this objection, where the Fathers are brought in to try out against it Tradition; and Hereticks made the sole pretenders to that title: 'tis a bare affirmation, without so much as a thin rag of proof to cover it; of which, I believe, hereafter, we shall have particular occasion to discourse more largely. Thus cannot all the diligent: I am able to use find any ground of difficulty in the belief of the unlearned; but that assuredly their faith is establish'd on Tradition, if they rely on the Church as it is Catholick and Apostolick, which all profest, from the gray hair to him that but now begins to lisp his Creed.

THE FIFTH ENCOUNTER

That Catholick Divines rely on the same infallibility of Tradition.

This time how to come to the second part, and see what is objected against the learnedest sort and the long Robe's Resolution of their faith into Tradition: And first is brought on the stage a chapple of great Cardinals, *Perron* and *Berquin*; the former saying, out of St. Austin, that the Trinity, Free-will, Penance, and the *Catholick* were never exactly disputed, before the *Arians*, *Nestorians*, *Pelagians* and *Donatists*: Whence it infer'd that, as more was disputed, so there was concluded; therefore more known, and consequently not all deriv'd by Tradition.

But if we should answer, that disputing betwixt Catholicks and Heretics, i.e. on the Catholick part, no other then proving and defending those points which were deriv'd by Tradition, and found in Christian action and behaviour; this argument were cut up by the roots, and all pretence and colour

colour of it taken away : Which is the very truth of the business: this being inseparably the difference betwixt Heresy and Catholicism , that when those perverse novelties first peep out of their dark grotts, the Catholick Religion securely possesses the World ; and upon such opposition is at first surpriz'd, and the Divines, perhaps, put to cast about for plausible defences, and grounds to satisfy unstable heads, who easilie conceit themselves wiser then their forefathers, and scorn authority, unless reason proportion'd to their capacity or humour, marshal it in.

Nevertheless; because disputing cannot chuse but bring to light some deductions, consequent to this first & principally-defended Position; I shall not deny the Church may come to know somewhat, which haply, before she never reflected on. But then those new truths belong to the science we call, *Theology*, not to Faith ; and, even for those the Church relies on Tradition, as far as they themselves emerge from doctrins deliver'd by Tradition : so that the truth attested by the learned Cardinal out of St. Austin, is, that, by much canvassing more cloek proofs, and answers are discovered, on more ample Theological science concerning such mysteries, acquir'd.

Bellarmin is brought in excusing Pope John 22. from being an Heretic, thought he held no souls were admitted to the vision of God, before the day of Judgment; because the Church had not as yet defin'd any thing concerning it: I confess, many more might be produc'd deprehended in the like actions; and, before all, St. Austin excusing St. Cyprian on the same score. Now, to draw a conclusion from hence; this is to be added, that surely if there had been a Tradition, neither the Pope nor St. Cyprian could be ignorant of it; and therefore not excusable upon that account. But, in truth; I wonder this point is so harder pres'd; for, if any would take pains and look into our Schoolmen, they might find very many of them maintain, that Tradition is necessary only for some points not clearly express'd in Scripture: whence it seems to follow they build not the whole body of their Faith upon Tradition.

For satisfaction of this difficulty, I must note, there is a vast difference betwixt relying on Tradition, and saying or thinking we do so. The Platonists and Peripatetics are divided about the manner of vision; Aristotle teaching, that the object works upon the eye; Plato, that the eye sends out a line of Spirits or rays to the object; Yet nothing were

were more ridiculous then to affirm, that Platonists saw in one fashion, the Peripatetics in another. Some (as I fear may be experienced in too many of our modern Secticks) are of this desperate and unreasonable opinion, that we have no maxims evident by Nature, but contraditoryes may be true at once; the rest of Philosophers think otherwise: yet we see, in all natural and civil actions, both sides proceed, as if those maxims were evident and irresistible. So likewise, there is a wide distance betwixt these two questions what a man relies on for his assent or Faith, & what he says or thinks he relies on. Look but among the Protestants or other Sectaries, they are al taught to answer, they rest wholly on the Bible, the Bible, for their Faith; but nine parts of ten seek no farther then the Commands of their own Church: that is, all those who either cannot read or make it not their study to be cunning in the Scriptures, or have so much modesty as to know themselves unable to resolve those many intricate controverted points by the bare letter of the Text; who, perhaps are not the less numerous, but certainly the more excusable part of Protestants.

Whence, farther, it is clear that, to ask on what a private person grounds his belief, and on what, the Church? is yet

a more different question ; especially, if you enquire into what he thinks the Church resolves her faith. For, supposing the Church, as to some verity, should rely on Scripture or Councils ; a Divine may know the Church holds such a position, and yet (though of a just size of learning) not know, or, at least, not remember on what ground she maintains it : and in that case, no doubt, but his faith stands on the same foundation with that of the Church ; yet he cannot, perhaps, suddenly tell whether it be resolved into Scripture or Councils. To conclude therefore this demand, whether *Bellarmin* himself rely'd on Tradition, for all points ? has not the least resemblance with this other, whether he thought the Church did so ? And, to come yet closer to the question ; 'tis evident, every believer, under that notion, *as a believer*, is unlearned and ignorant : For, as such, he rests upon his teacher, who in our present case is, undoubtedly, the *Church* as *Catholick* and *Apostolick* ; so far, therefore, the *Collier* and *Bellarmin* depend on the same Authority. As for the other part of the interrogatory, on what he thinks the Church rely's for her doctrin ? it may be enquir'd either in common or particular. In common (relating generally to the body and substance of Catholick doctrin,) there is no doubt,

doubt, among Catholicks, but their reliance is upon *Tradition*, this being the main profession of great and small, learned and unlearned, that Christian Religion is and has been continued in our Church, since the days of our Saviour, the very same faith the Apostles taught all Nations, and, upon *this score*, they receive it: Speaking thus therefore, no Catholick makes any scruple but Religion comes to him by Tradition.

There remains now, only, what learned men think, concerning the ground wheron the Church rely's, in some particular cases: which we have already shewn concerns not their private belief, as 'tis the foundation of their spiritual life; for, so, they rely on the Church, and what the Church rely's on: and by consequence, it will prove but a matter of opinion in an unnecessary question belonging purely to Theology, not Faith, whatever is said in it. Whence Divines in this may vary, without any prejudice to the Church or salvation, either in private or in order to Government; seeing the main foundation is surely establish'd, that every believer, as such, rely's on the Church immediatly. This difficulty therefore is so far resolv'd, that it little imports what opinion *Bellarmin* or any other private Doctor holds in the point: since it follows not

not that the Church, or any particular member thereof, rely's on such a ground; so not Bellarmin himself, though he conceive, in some points, the Church rely's on Scripture or Councils.

But, since St. Austin marches in the head of this Troop for defence of St. Cyprian, let us proceed with more diligence and respect in reconciling the difficulty. We are to remember, 'tis a different question, to ask Whether an opinion be Heresy? and, Whether the Maintainer be an Heretick? the opinion becomes heretical by being against Tradition, without circumstances; but the Person is not an Heretick, unless he knows there is such a Tradition. Now, St. Cyprian's case was about a doctrin included in a practice, which, he saw well, was the custom of the African, but knew not to be so of the universal Church, till some congregation of the whole Christian World had made it evident. And herein consists the excuse St. Austin alledges for St. Cyprian; 'tis true, I have no assurance this Apologie can be alledged for John 32. but another perhaps may, that the multitude of Fathers (which he conceiv'd to be on his side) might perswade him, the opposite opinion could not be a constant Tradition. There remains only Bellarmin's excuse to be justify'd

justify'd, which is not of so great moment : Divines helping themselfs by the way that occurs best to them, and missing in such reasons, without any scandal to their neighbours.

One of these two solutions will generally satisfy all such objections as are drawn from some fathers mistakes against the common Faith. For nothing can be more certain, then, if any Father had known the doctrin, contrary to his error, to have been universally taught in the Catholik Church, by a derivation from their ancestors, beyond the memory of any beginning, he would readily without dispute have submitted to such an Authority, and so much the sooner, as he being nearer the Fountain, could less doubt that the stream, of which he saw no other rise, reach'd home to the Spring-head. This therfore is evident, that whoever erred, knew nothing of such a Tradition, whencefo're that ignorance took its root : the severall causes of which depend upon the several cases of their blates, here not press'd, and therfore not examin'd.

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THE SIXTH ENCOUNTER,

*Disabling three other Arguments brought
against Tradition.*

The seventh objection pretends, not only different, but opposite Traditions might be deriv'd from the Apostles. And this they support with these two crutches: one consists in a demurrer, that the contrary is not proved: the other in an Instance, that it plainly hapned so in the case of the *Quartodecimani*, who inherited from St. John a certain custom, which was condemned by a practice deriv'd from some other Apostles. But the weaknesse of this objection appears by its very proposal: For, since all Catholicks, when they speak of Tradition deliberately and exactly, define it to be *a Doctrine universally taught by the Apostles*, we may safely conclude, where two Apostles teach differently, neither is Tradition: And that this word, *universally*, may not seem, by slight of hand, cog'd into the definition, on purpose to take away this objection; the necessity of it is evident: because, all that weare

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the name of Christian unanimously agreeing that, in point of truth, one Apostle could not contradict another; wherever two such Traditions are possible to be found, it absolutely follows, no point of truth is engaged: An inference expressly verified in the example of the *Quicquidem*; their contention being merely about a Ceremony, not an Article of Faith. Wherefore, only indifferent and unnecessary practises are subjects of such a double Tradition: and, by consequence, such Traditions are not of Christian belief, or concerning matters here, in controversy; this very definition rather directly excluding them.

The eighth Argument seems to take its rise from our own confessions; telling us, We acknowledge some points of Faith to have come in later than others; and give the cause of it; that the Tradition (whereon such point rely) was, at the beginning, a particular one, but so that yet at the time when it became universal, it had a testimony even beyond exception, by which it gain'd such a general acknowledgment.

This example of this is in certain Books of Scripture, as the Epistle to the Hebrews, and the *Apocalypsi*; whereof, in St. Jerom's time, the Greek Church refus'd the one, and the Latin the other; yet now both have prevail'd inter-

into an universal reception. To which I return this clear answer: 'tis the nature of things acted, (that depend on Phisical and mutable causes,) to have divers degrees in divers parts, according to the unequal working of the Causes: and so, Christ having deliver'd, by the hands of his Appostles, two things to his Church, *his Doctrin*, *as the necessary and substantial element thereof*, and *his Scriptures, ad abundantiam*; it was convenient, that strength of Tradition, for one, should far exceed its strength for the other; yet so, that even the weaker should not fail to be assured and certain. Upon this reason, the *Doctrin* was deliver'd to all the Appostles, and by them to the whol community of Christians: the *Scriptures*, to some particular person or Church, (yet such whose credit was untainted) and from them, by degrees, to be spread through the whol Church, and communicated to the *Pastors*, in the Books themselves; to the people, by their *Pastors reading and explications*. For, who does not know, before Printing was invented, the Bible was not every man's money? Whence it appears, *Scriptures* are derived to us by a lower degree of Tradition, than that of *Catholik doctrin*; and consequently our Faith and acceptance due to them is not of so high a nature as what we are bound to in.

in respect of doctrin. For the sense of Scripture is to be judged by the doctrin: as the Church and custom of Antiquity teaches us: alwaies commanding and practising, that no man exerte his wits in interpreting the holy Scripture against the receiv'd Faith of the Church; as, in all matters of science, they who are Masters in the Art, judge the text of Books written upon such subjects by their unwritten skil and practical experience.

And here I would willingly ask, what said Protestants as object this to us, can answer for themselvs? since they directly profess not to know Scripture by the Spirit, and therefore must necessarily rely on Tradition; especially those who take for their rule to accept only such Books for Canonical, as were never doubted of: for they cannot deny, but the Scriptures were receiv'd in one Church before another; as the Epistles of St. Paul, Sts John, or St. Mark's Gospel, &c. and how do they admit the Apocalypse, so long refused by the Greek Churches, which they use to read before the Latin?

But they press us farther; that, if a particular Tradition became universal, this depended on the Logick of those Agts, to discern what testimony was beyond exception. I demand what signifies Logick? do they

they mean common sense, sufficient to know three and four make seven; or wit enough to comprehend and manage with a just degree of discretion, the ordinary occurrences in humane actions? If they do; I must confess it depends on Logick: For I cannot think God Almighty deliver'd the Scriptures to Apes or Elephants, who have a meer imitation of reason in their outward carriages, but to Men, that have truly understanding, and a capacity of evidence within their Souls: But; if they take Logick for an ability to discourse beyond the reach of ordinary prudence, and that human evidence which governs our lives; I see no occasion of excepting any such Logick in your present question.

The ninth attempt consists in a diligent survey of our Fortifications; to spy out some trench, or weaker place, by which error may creep into the Church. This I cannot call an Argument; for none are so unwise as to make such a consequence: It may be, therefore 'tis; unless they bring strong proof of this necessity in some particular instance; that may shew; it to be an exception from the common maxim, *a posse ad efficiere valet consequentia*: And yet, in this discourse, I find not so much as the very posse, which I thus declare. If any should deny that

George

George could leap over Pauls-steeple; and a quaint Oratour (to maintain the affirmative) should largely discourse, how the rise of the last footing, the help of a good staffe, the cast of his body, and many such circumstances give advantage to the leap; but never think of comparing these with the height of the Steeple: no sensible person would say, he had proved the possibility of performing such a wild and extravagant enterprize. So, he that discourses at large, how errorrs use to slide into mans life, without comparing the power of the causes of errorr to the strength of refisting, which consists in this principle, *Nothing is to be admitted, but what descendt by Tradition;* as also, without considering the heat and zeal stil preserv'd alive in the Churches bowels from the great fire of Pentecost; says no more towards proving an errorr's overrunning the Church, than the Oratour we exemplified, for Georges leaping over the Steeple: Wherfore this attempt is so far from the busines\$, it deservs not the honour of being accounted an Argument.

Yet, because we compar'd the propagation of the Catholique Faith, to the perpetuation of Human kind, let us propose the like discourse against it: and say, that in Africk or the Land of Senegas; there are under earth,

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great mines of *Arsnick*: Whereof one may at some time or other, vapour a contagious smoak, which, encountring with a strong wind from the South, may breed so great a Plague in all the North Countries, that none can escape it; and hereupon presently conclude, that all, on this side the *Line*, are quite dead, and those who seem to live and discourse are but phantasms and have nothing of real in them: though I believe the instances (brought in, for declaration of so groundless a conceit) may seem better to deserve that name.

THE SEVENTH ENCOUNTER

*Answering the Greeks and some Divines
who object new Beliefs to the Catholick
Church.*

The first is of the Greeks; *Hieremie Nilu* and *Barlaam*, who profess to stand to Tradition and the first seaven General Councils, and can be no way disprov'd, say's the objector, unless by what shall be as forcible against the Catholick cause. But truly, this instance is so lame, it needs a new making, before it be answered: For the Autho:

thor expresses not in what points of difference betwixt us and them, he intends to urge it. If about *savings*, or *fastings* and the like; we shal have no quarrel against him; if about the *Procession of the holy Ghost*, I doubt he will find himself entangled in an equivocation, betwixt the matter and manner of that mystery. However, *that all arguments against them will servo against us*, is but the Authors liberal addition; without any proof or means to gues at it. That they accuse us, to corrupt Tradition by sowing tares among it, has two parts; one justify's my plea, that we rely on Tradition, since they charge us with endeavouring to corrupt, not disclaim it: the other, that we do indeed corrupt it, is only said not proved; and farther shews that the plea of the Greeks is *non-Tradition*; alleadging only this, that their Fathers do not deliver the doctrine of the *procession* of the Holy Ghost, nor that they say the contrary; which clearly demonstrates, there are no opposite Traditions between them and us.

As little force has the Note cited out of *Tertullian*, to prove that he thought more was to be believ'd, then what was drawn from antiquity; because he was content private men might begin good customs in their own houses: For sure he could not

believe, that *omnis fidelis* could *constituere* for the whole Church, or even for his neighbours house. So that we need a great deal of Logick to draw from this remark, the creeping of an error into the Church: not a word being so much as intimated, that this good custom should be against what was already receiv'd; which had been enough to make it rejected, and not comprehended, in *Tertullian's* known judgment.

There is another instance, strongly urg'd and largely dilated; but, if I guess right, of so much less credit, the more 'tis opened. It is out of a history by one *Wadding*, an *Irish* man, concerning two Treaties of two Kings of *Spain* with two *Popes*, to tear from them a definition for the *Immaculateness* of our *Ladies Conception*. (I follow an Authors words who has read the book, and it seems found a great violence in the carriage of the business, which made him express it, by the word *tearing*.) Who this *Wadding* is I know not, for I have heard of more then one; but whether this be any of them, I am totally ignorant, having never seen the Book nor any other signs by which to discover the Author.

Out of this Book they collect three arguments: One from *Wadding's* testimony; another from the State of the question he handles

handles: a third, from his practice, joyntly with the practice of divers others of the same degree. For the first , I am desirous notice should be taken of the Authors condition ; When he wrote this book , he was Secretary to the Bishop of Cartagena , and He his Kings Ambassador, to move the Pope to define our Ladies Conception without original sin ; and,in solliciting this , to use an extraordinary importunity : Wherin I see two circumstances that concern the qualification of his Book ; One, that he was to act a busines of great heat ; and , if his zeal were not conformable to the eagerness of his senders, he was like to have little thanks for his pains ; The second that he was Secretary to an Ambassador, by which he had priviledg to say and publish *Dicenda Tacenda*, whether they were his own opinions or $\tau\delta\ \nu\chi\delta\pi\Theta$, so they any way advanc'd his cause..

Now, this encouraged Secretary undertakes to affirm , that many things have been defined against the opinions of some Fathers; and in the present case , he says, peradventure, it has been defin'd, that our Lady was free from all actual sin . He adds , the validity of Hereticks Baptism, the beatifical vision before the day of Judgment , the spirituality of Angels , the souls being im- mediately

mediately created ; and not *ex traduce*, the Assumption of our Lady, and her delivery without pain. To *Wadding* we may add *Salmeron*, who has the boldness to say *Doctores quo juniores eo perspicaciores*. *Pozæ* is no les. audacious, in citing opinions defin'd against the Fathers. *Erasmus* says *myriades Articulorum proruperant*. *Fisher*, Bishop and Martyr, and as learned as any in his age, consents that Purgatory was brought in by little and little : and *Indulgences*, after men had trembled a while at the torments of Purgatory. *Alfonſus de Castro* puts, in the rank of newly receiv'd Doctrines, *Indulgences*, *Transubſtantiation*, and the *procession of the holy Ghost*. But beyond all, is the fact of Clement the eighth, a grave and wise Pope ; who, desirous to end the controversy between the *Dominicans* and the *Jesuits* accused by them of *Pelagianism*, neither sent for learned men, by way of a Council, to know what their *Forefathers* had taught them, nor examin'd with which of them the purest Ages sided : but refer'd the whole matter to what St. *Austin* said : and so it had been defin'd, had not *Cardinal Perrons* advice prevail'd. And St. *Austin* was so various in his own opinion, that he knew not himself what he held : wheras, before him all the ancients sided with the *Jesuits*.

Jesuits. Thus far that Book.

I know this term *Defining*, is frequently used by our Divines in matters of the Churches determinations ; nor do I see any great inconvenience in the word , if the thing be understood, to wit, that *Defining* is nothing else but the acknowledging and clearing a *Tradition*, from the dirt and rubbidg opposers had cast upon it. For the rest, that some Fathers have had their eys ty'd, in particular points , so far as not to see the force of *Tradition*, by which the Church had notice of the truth of some position , is a thing not to be doubted. And , if it were fit or necessary , I could bring instances of bold Divines, in our days, so blinded by arguments, that they see not the light of *Tradition* in some particular questions ; and so, the expressions only changed, hold condemned heresies : So short is the sphear of our discours , if not directed by a carefulness to wel-employ our Logick, or by a secret grace steering us towards truth beyond the ability of our Reason.

But , what consequence any can draw, out of these sayings , against *Tradition*, I understand not : unless this be taken for a Maxim , that every one must necessarily know , of a special point , that it is deriv'd by *Tradition*, because really 'tis so ; an incon-

inconsequence, I hope already sufficiently demonstrated. Now, if these two can stand together, that, truly the *Church* has a *Tradition* for a point, and nevertheless some learned man may be ignorant of it; this argument has no force at all.

As to the positions he cites for newly adopted into the family of faith; he fairly shews the priviledg he and his Master had to speak any thing that founded to his purpose, and let his adversaries take care whether true or no: For, nothing is more clear than that the validity of Baptism by Hereticks was a Tradition, and decided by it: so, the Beatifical vision of the Saints before the day of judgment, the spirituality of Angels, are not yet held matters of Faith, but only Theological conclusions; as likewise, the souls being concreated to the perfecting of the body: Then for the blessed Virgin's being free from actual sin, as also her Assumption, and her delivery without pain (which others add) these either are known by Tradition, or not matters of Catholick Faith: and so, no ways advance our Adversaries pretences. For *Alphonsus de Castro*, 'tis plain by his very expressions, either he means the manner only, or at most some circumstances unessential to the things, and therfore certainly not cited without some

some violence offerd to his words.

Pozz is a condemned Author: and *Salmeron's* saying not to be followed, or to be understood (as it is, whence he took it) in such things as later disputes have beaten out more plainly; *Erasmus* was learned in Criticism, and one whom, if not others, his very English Patrons, *Warham* of *Canterbury*, *Fisher* of *Rochester*, and *More* in the *Chancery*, exempt from all calumny of being a deserter of the ancient Faith: besides his own Books, especially his Epistle *Ad Fratres inferioris Germaniae*, by effects demonstrate his loyalty; whatever bad impressions a certain liberty of practising his wit too freely may have made in some even great and eminent persons. But, what he speaks concerning Articles of Faith, he either took from the scoldings of some ignorant Divines, (who are ready to call every word, they found not in their books, when they were Schollers, Heresie) or else because, truly, he understood not what belong'd to Decisions in that kind.

There remain two Authorities really considerable; one of the holy Bishop *Fisher*; the other, of the prudent *Pope*. As for the first, I conceive there is a great equivocation through want of care and wariness in distinguishing. For, let us take either the Council

cil of Florence or Trent, in which we have the Churches sense concerning both *Purgatory* and *Indulgences*; and see whether the holy Bishop says any of the points those Councils defin'd, are either denied by the Greeks, or brought in by private revelations or new interpretations of Scripture. For, how could he be ignorant, that the Greeks had agreed to the Latin Church, about the definition of *Purgatory*, in the Council of Florence; or forget himself so far, as not to remember a publick practice, *Indulgences*, in all the ancient Church, for remission of the *Penal injunctions* laid upon sinners? Besides, he says, the Latins did not receive *Purgatory* at once, but by little and little. Whence 'tis evident, by the name *Purgatory*, he means not only so much as is established in the Council, but the manner also and circumstances were introduced by revelations of private persons and argumentations of Divines. The like he expresses of *Indulgences*, saying, They began, after men had trembled awhile at the pains of purgatory. Whence it is plain, he contented not himself with the precise subject of the Councils Definitions, or the sense of the Church: but included also such interpretations as Divines give of them. So that, by speaking in general terms, and not distinguishing the substance of *Purgatory*

gatory, from the Accidents and dressing of it; as likewise, in *Iudgements*, not separating what the Church has alwaies practiz'd from the interpretative extention which Divines attribute to them; he is mistaken to suppose new Articles of Faith may be brought into the Church. Neither imports it, that he uses those words, *No Orthodox man now doubts*; for that's true of such *Conclusions* as are term'd *Theological* and generally receiv'd in the Schools, yet are not arriv'd to the pitch of making a point of *Catholick belief*: besides, he expresses himself, that this generality extends no farther, then *That there is a Purgatory*.

In *Clement* the eighth's action, the main point is to consider, on what grounds he sought to establish the Definition he went about to make. And, upon the immediate step, we both joynly stand; to wit, that it was to finde out, whether parties opinion was conformable to St. *Austin*: But, if I mistake not, my Adversaries make not the same apprehension of it that I do. They seem to take St. *Austin* for one Doctour, peradventure a great one, peradventure the chief, but yet only one: I apprehend him as the *leading Champion* of the Church in the Question of Grace; whence it follows, that the Doctrin of St. *Augustin* was the Doctrin of all those Catho-

Catholick Writers, by whose demonstrati-
ons and authority the *Pelagians* were con-
demned; that is, it was the faith of the
Church in that age, and consequently, which
the Church continued ever after.

Farther, because St. *Austin* neither had
the Authority to bring in a new Faith, nor
pretends it; but both proves his doctrin to
have descended from his Forefathers, and
found *Pelagius* his opinion condemned, be-
fore he meddled with it, by some Council,
that is, by the apprehensions of the then
present Church; and, as it spread from
Country to Country, was stil found con-
trary to the receiv'd doctrin, every where
planted in their hearts before *Pelagius* con-
tradicted it. Therefore, I say, I cannot but
esteem, that, in the point of *Grace*, it is all
one to say, the *Doctrin of St. Austin*, and the
Doctrin of the Apostles, planted by them and
continued to St. *Austins daies*, illustrated
by him, and transmitted to his posterity,
even to our present time. If this be true,
(as no Catholik can deny, nor prudent per-
son doubt but we esteem it so) Pope *Clement*
had great reason to endeavour the decision
of that question by the Authority of St. *Au-*
stin: since the doctrin of St. *Austin* was
evidently the faith of that Age; and the
faith of that Age the faith of the Christian
Church.

Church, from the Apostles to us.

But we have another quarrel about St. ~~Augustin~~ his doctrine, that it is so uncertain; himself knew not what he held. Nor do I wonder such a thought should fall into the head of a Gentleman Divine; especially in a liberty of wit, to censure, without the least respect or reverence of Antiquity: But I tremble to hear, that some (of whom we are in justice as well as charity bound to expect more stayness and Religion) seem so wedded to their own Sect, as to mutter the same. My answer, I believe, is already understood.

I say therefore, such as have made it a principal employment of their lives, to be perfect in St. *Augustin*; those who with great attention had read his Polemical Treatises against the *Pelagians*, (as I take it) some five and thirty times, were of another mind: And so are all those who at this day study him, not to make him speak what they think, but to make themselves speak what he thinks.

But this question transfix in rem iudicatam, since, when it was handled at *Rome* before the *Congregations*, when both oppositions and defences were solemnly made by the proof of present books, when the maintainers of the opinion accus'd of *Pelagianism*,

nism, were the choicest wits and ancientest Scholers could be pickt out of that so famous Society: nevertheless, almost in every Congregation the sentence of St. Austin was judged to be againt them; as is evident, both out of the printed *Compendium* of the Acts of those Congregations, and the very manuscript Acts themselves, extant at this day.

But, let us hear the Pope himself speak. Upon the 8. of July was held the second Congregation; His Holines began with these words. *Nos personaliter vidimus congregarem locorum, quam vos, qui Molinam defendetis, induxit in Augustino; & nullus inventus est qui faveat, immo contraria sunt Augustinus: Unde mirum quod tibi utamini.* And hence it seems they were forc'd to corrupt St. Austin to the Popes face the 30. of September following; which being discovred, the Authour died of melancholy and disgrace. Again, in the tenth Congregation; the same Pope taxed them, *Quid Scholasticis, maxime suis, non Scripturā, Conciliis, Patribus, uterentur.* A sign how sound their way of doctrin is, how sincere their proceedings to defend it.

Yet, 'tis urged farther, that the Fathers who lived before St. Austin, are generally of the contrary opinion. This is a sample after-

assertion without proof, and my name is *Thomas*: I would entreat therfore such of my Readers as light on this objection, to remember that the question, of the force of *Grace*, and liberty of *Free will*, consists of two truths, that seem, like the *Symplegades*, to butt at one another; as long as we look at them afar off; but if we make a nearer approach, they shew a fair passage betwixt them. So then, it is not hard that one who studies the question for pleasure, especially in such Fathers as wrote before the ~~cont~~-bating of the truth by Heresies, should be deceiv'd, by the seeming overlaying of that side, which the Fathers had occasion to inculcate; though they meant nothing less than to prejudice the verity, which stands firm on the other side the *fratum* of this disputation. Adde to this, that St. *Austin* himself examin'd the Fathers, and found in them the doctrin he maintain'd; nor could it be otherwise, the general apprehension of the Church being against *Pelagius*. Therfore I shal follow the advice of the Proverb, and be fearful to *leap before I look*: especially, since a great reader of St. *Chrysostom* solemnly profess'd he could shew as strong places in him for *Grace*, as in St. *Austin*; though he be the man chiefly set up against St. *Austin*.

THE EIGHTH ENCOUNTER,

Shewing, our Ladies immaculate conception is not likely to become an Article of Faith.

AS for the state of the question, about *our Ladies being conceiv'd in Original sin*, some would willingly perswade us, the Negative is in great probability to be defin'd; whereas, certainly there is no Tradition for it (if *Wadding's* sayings be rightly reported.) But if *defining* signifies the *clearing of Tradition*, (as we explicate it) nothing can be more evident, than that there is no probability of defining the negative part: rather it may be in danger of being, at least, censured, for rashly putting an exception in the generall rule of Scripture, which expressly condemns all but our *Saviour* to Original sin; except the defenders can shew good ground for the priviledg they pretend, which I much doubt. For, as far as I can understand, the whol warrant of that opinion stands upon a devotion to our Lady, arising chiefly from a per-

perswasion that original sin is a disgrace to the person in whom 'tis found: So that, if the people were taught original sin is nothing but a disposition to evil, or a natural weakness, which, unless prevented, brings infallibly sin and damnation; and that in itself it deserves neither reproach nor punishment, as long as it proceeds not to actual sin; the heat of vulgar devotion would be cool'd, and the question not thought worth the examining. IB.

However, ther's no great appearance of deciding that point in favour of the negative; since the earnest sollicitations of two so potent Kings could so little prevail towards it: For, all that was done had only this design, to appeas the seditions sprung up in *Sivil* by occasion of a *Dominican's Conclusions*, in which he affirm'd that our Lady was *Conspurcate* with *Original sin*. But, the controversy was so uncivilly carried, that it scandaliz'd our English Merchants; as one of them there present told me not long after, meeting him at *Dunkirk*.

But because this objection is much urged, let us see the probabilities of its being true. The first is, that the maintainers of the Affirmative are only a few of one *Order*; and some few taught by them: But, if good account be made, I believe these few will

prove some thousand or fifteen hundred of the most learned in the Christian world. Their Order is known to have always been the flower of the Schools ; to have had the Inquisition many ages in their hands : to have a style of Divinity of a higher strain than ordinary ; by their great study and adhesion to the Doctrin of St. Thomas of Aquine. : Their Monasteries numerous, especially in Spain and Italy ; no great Convent wherin there are not a dozen or more grave and learned Divines , almost all the honours amongst them being distributed according to the probate of ability in knowledg. : so that the Order is no contemptible part of the Learning of the Church. Neither is it credible their Schollars can be few ; much less , as this Author passionately terms them, *mus et alter.*

He objects farther , the subscriptions of many Prelates , Orders and Universities , the general acclamation of the people , the weighty necessity of cutting off scandals ; That some Universities oblige the Scholars to make vows to maintain the negative ; and in a word that the Affirmers hold against the whole Church . Nor do I doubt that many Prelates , Orders and Universities subscribed the Negative , and peradventure to the Petition , or that the people

people (who follow the greater cry) did demand the same : but , that the Affirmers held against the whole Church , I totally deny , and shew manifestly the contrary . For , *Buls* having been accepted and standing in force , by which all *Censures* against the Affirmative is forbidden , and no one syllable obtain'd any way derogatory to the probability of the opinion ; but generally , a *caveat* to the contrary expressly put into such instruments ; and the Defenders of the negative submitting to them : 'tis clear , that all the maintainers of the Negative allow the Affirmative to be probable , and by consequence not against the consent of the Church ; since it seems to imply a flat contradiction , that the Church should believe a Negative to be true , and yet at the same time admit the affirmative may be true .

Now , as for Universities , there are entire ones for the Affirmative ; and that , not on the score of St. Thomas , but of the Fathers . What Universities strive for the Negative so ranckly as to make men take oaths , I know not : The Article of Paris , as I hear , is only that they shall not teach it in the University ; else where every one is free . As for hindring scandals , 'tis a necessary part of Government ; but certainly obliges not to a defining or deciding of Truths according

ding to the inclinations of the people; push'd on by the clamours of violent Preachers.

Notwithstanding all this, our adversary presumes this very point may prove an Article of Faith; especially, if a Council should meet about the decision: wherin he proceeds with a very high confidence, it being, as he thinks, now ready to topple into a matter necessary to salvation. But I am far from that mind: for I see the fervours of the Schools are a quite different thing from the judgments of the Church, and how little all those tumults moved the Court of *Rome*; and certainly would have made far less impression in a general Council. The controversy betwixt the *Jesuits* and the *Dominicans*, what a bustle makes it in the School and in the world; while it stands upon the fairer tongue, upon motives esteemable by the people; and meer plausibilities? Wheras coming to be examin'd before the Pope in Congregations, it could not hold water; but the weaker part was forc'd to break off the course of judgments; by mingling Princes quarrels into Ecclesiastical questions. I dare confidently say, if the Point of *our Ladies Conception* were to be handled, either in a Council or grave Congregation: the party that free her setting

ting aside the passions of Princes) would be distressed to find an argument that themselves should hope would endure the discussing. And so, the pretty gradations of our imaginative adversaries, who so easily frame a ladder for this opinion to climb up into a matter of Faith, is like an odd attempt of an acquaintance of mine; who, being come out of Lancashire to go beyond-sea, and repuls'd at Dover for want of a Pass, put off his hose and shooes and began to wade into the sea; when, being asked what he meant, he answer'd he would go on foot, since they would not let him pass in the Boat; for, said he, I have often waded through the Beck at my Fathers door when the brdg. was taken away. By which counterfeiting of simplicity he got to be admitted into the ship: wheras those who make their argument from the School-discussions to Church-definitions, will (if I am not mistaken) remain on the wrong side of the water.

THE NINTH ENOUNTER.

*Shewing the unanimous agreement of
Divines, that all infallibility is from
Tradition.*

The third argument is drawn from this *Wadding's* proceedings and his consorts, with the addition of another not unlearned man (according to the cours of these times) who puts Scripture and definitions of the Church to be the adequate ground into which our Faith is resolv'd. Besides, 'tis urg'd, that even those who speak of Tradition, seek it not in the testimony of the present Church, but of the ancient Fathers: This being already answer'd in the sixth Objection, we need not here add much to it; For what imports it, if *Wadding* and his associates understood not upon what grounds the Church uses to resolve and decide controversies, (and therfore bring Revelations, Metaphorical expressions of Scripture, the cry of the people, a multitude of School Divines, and the like arguments) so that in their lives and believing or acting as

as Christians, they proceed not out of these grounds, but, by the *Collier's* principle, rely on the Church, and by her, on what she rely's. *Galileo* dislikes the notions of wet and dry, which *Aristotle* gives : do they therefore disagree or not know one another's meaning, when they talk of a wet and dry cloth ? Among our modern Philosophers great quarrels there are about the explication of *time* and *place* : yet this hinders not, but that in common discours, when they speak of years and days, Country's and Towns, they make a shift to understand one another.

The reason is ; because these conceptions (used in ordinary discours) are planted in them by nature ; the same objects working the same effect upon souls of one nature : But the other notions are made by study and artificial proceeding, and prove false or true according as the precedent discourses are fallible or solid. Even so, believing is made by nature in us, and is all alike in those to whom the object is proposed alike : But to explicate and declare it, happens differently among Doctors, as they understand better or worse.

Now then admit all those we call Schoolmen were against the doctrine I maintain, though I conceive such an universal agreement

ment impossible, unless they be supposed to demonstrate their *Tenets*, (which if they do, I readily submit; if not) what doth it impeach the opinion I defend? or what would it avail to bring one or more on my behalf, whose authorities may be rejected with the same facility as offer'd; since they neither carry with them security from error nor evidence of Truth? let us therefore permit Divines to try out their own quarrels in their own Schools: not mingling them in our business.

Yet, to give some satisfaction, let the objector answer me himself: Does not the greater part of Divines seek out *Tradition*? Yes will he say: but not that Tradition which rely's on the present Church: for they seek it in laborious quotations, of Fathers, in all ages. Let's agree then in this, They seek Tradition as well as I: But I pray what do they intend by so great labour in heaping of Fathers? do they mean it was those Fathers opinion? and so make their conclusion good, because such a number of Doctors held it: or do they farther pretend, out of these Fathers testimonies, to shew it was the publick doctrin of the Ages in which they lived? If the adversary be as ingenuous as he is ingenious, he will confess they pretend to argue the publick belief out

out of this numerous Catalogue. Nevertheless ; for fear some other may be more reserv'd, let's remember , what was before objected, that some points have been defin'd, notwithstanding the opposition of many Fathers ; and this , by the verdict of these Divines : Whence it clearly appears that this numbering of Fathers would not make a doctrin certain to them ; unless they thought the sense of the respective Ages were imply'd in it : Therfore,in conclusion, it is evident that they also rely , for Faith, upon the succession of it through divers ages; which is the same as the Doctrin's being handed from the Apostles to us. So that you see we all agree ; and I, whom you took to be particular in this conceit , am thus far of the common opinion.

But the adversary urges , that I come to the knowledg of this succession, by the testimony of the present Church ; wheras they who search it in Fathers find it by the consent of antiquity. Suppose it be so : what difference makes this ? It is too great a servility to be bound not to say any word but what has before fald in my adversaries way : Yet, at least, can he justify this ? do not those Divines according to what himself would have them say ; profess that the present Churches definition makes a certainty in our

our Faith? Admit then the present Church (in a Council or otherways, as it shall please those Divines) should define, that a point doubted of were comedown by Tradition, from the Apostles to us; would not they say, Tradition were sufficiently known, by such a Testimony? Surely it cannot be deny'd; I ask again: whether the professing a point of doctrin to be hers, by receiving it from hand to hand, be not to testify and define that Tradition stands for this doctrin? Therefore all such Divines confess, Tradition may be known by the testimony of the present Church.

Why then do they use such diligence in collecting so many passages out of Fathers? chiefly for this reason, because Sectaries deny that principle: therefore they are forc'd for their satisfaction (not for instruction of Catholicks) to take so much pains with little thanks many times. Though it be true their learned labours confirm, besides, some weak believer, and enlighten the borders of Catholick Faith: and so in themselves are both ornamental and profitable to the Church.

And now, what if I should add, that these very Doctors hold there is no security of Faith, but only by *Tradition*? I know I am thought subject to talk Paradoxes: nevertheless

theless, because it is a point important to the unity of the rule of Catholick Faith, out it shall go, and the discours be neither long nor obscure. I ask therefore, do not these Doctors require to the *certainty* of a *Definition*, that the *Definiers* proceed without malice or negligence, and use all human endeavours to discover the truth? I cannot answer for every particular, but am sure the principal Divines require these conditions: otherwise they doubt not but the definitions may be erroneous. I ask again; what *certainty* can we have of this proceeding of the *Definitors*? or was there ever Council yet, against which the condemned Party did not cry out, that they had fail'd in observing them? I conclude therefore two things; first, that, in the Churches definitions of this nature, there can be no more then the certainty of moral Prudence, according to these mens opinions, (if they follow their own grounds:) Secondly, that there is no Moral quarrel betwixt Sectaries and them, concerning the infallibility of such definitions: for the exception generally, in the first condemnation of any heresy, rises from this part, Whether the Judg proceeded equally? and not, Whether, if he did so, his authority were to be rejected? there being seldom found so blind a boldness in any as to say, a Judg

Judge does him wrong, and yet proceeds rightly : for either he judges what he understands not, and that's rashness ; or, seeing the right, he pronounces wrong, and that's malice : both which are unexcusable from injustice. So that, I believe, in this point, they do not assure the Church against Heretics, though both sides should agree in the speculative part, that the *Definitors* were infallible.

I know, Divines say, Catholiks are bound to believe the *Definitor* proceeded as he ought, unless the contrary be evident ; and I see they speak with a great deal of reason: but withall, I see this maxim is a principle of Obedience and Action ; not of Infallibility and belief.

I have yet a little scruple about this doctrin. For, either the *Definitors* are assur'd the doctrin they define is true, or no : If not, how can it be said they proceed rationally, who determin a position, as certain, which they see not to be so ? If they are, then the Opinion was certain, before the Definition, on some ground precedent to, and independent of it ; and so, not made certain by the definition, but only declar'd to the ignorant, by the Authority of the Definer, that it was and is certain, upon other grounds. Now, excepting *Tradition*, *Scripture* and *Definition*,

ons,

us, I know not any thing men seek into for an irrefragable Authority: Therefore, what is defin'd, must be, before, certain, either by Scripture, or by Tradition.

Let those Divines, now, chuse which they think fittest to cleave to: For *Rushworth* has declared his opinion sufficiently, and it is clear enough, what all they must say, Catholiks or Protestants, who think the Scripture needs Explicators, to make a point certain. Neither can we doubt of this, if we look into the actions of the Catholik Church; where we see an Heretick is term'd so, for chusing an Opinion against the Faith certainly received, and in possession of the Church from which he separates himself. But this separation is, at the beginning of the error, and before the interposure of the Church: He is therefore Heretick, before any decision makes him

THE TENTH ENCOUNTER

That there was no Tradition for the error of the Chiliasm.

Besides the objections we have already endeavoured to answer, some other instances

stances are urged : As, of *Origen*, whose doctrin being explicated in such large volumes, how an Adversary can draw it into the compass of Tradition, or how it can be argued, that the condemning of him was a breach of Tradition, I know not. But chiefly they insist upon the *Chiliasts* errour, as an unquestionable Apostolical Tradition. To try the busnes, let us remember, we cal'd *Tradition*, the bandling of a doctrin, preach'd and settled in the Church of God by the Apostles, down to later ages. Now then, to prove the *Chiliad* opinion was of that nature, the first point is to evince, that it was publish'd and settled by the Apostles : the contrary whereof is manifest out of *Eusebius History*, who relates that the roote of it was a by-report collected by *Papias*, a good, but credulous and simple man. His goodness surpris'd St. *Irenaeus* ; who (as may be infer'd out of his *Presbyteri meminerunt*) learned it of *Papias*, (for the plural number does not infer that there was more then one, as all know that look into the nature of words ; or, if there were more, they may be such as had it from *Papias*) St. *Irenaeus* the Martyr esteem'd it not, as a point necessary to salvation ; but rather a piece of Learning higher then the common : since both acknowledges other & Catholicks held

the contrary, and exiles those of his persuasion *xard-wârra d'hoymâqas, right in all opinions*, that is, wholly of his own mind; for no man can think another right in any position, wherein he dissenteth from him: Nay, he shews that the Jew (against whom he disputes) suspected his truth, as not believing any Christian held this opinion; so rare was it among Christians; nor does he ever mention *Tradition* for it, but proves it merely out of the Prophets. Whence it appears, there is no ground or probability this was ever a Tradition, or any other then the opinion of some Fathers, occasioned by *Papies*, and confirm'd by certain places of Scripture, not wel understood, most errors being indeed bolster'd up by the like misapplications; a scandal that ever since the practice of the Tempter upon Christ himself, may wel be expected to importune Christians.

But first is objected in behalf of the *Cibilists*, that they had no Tradition against them. To which I reply, A contrary Tradition might be two waies in force against them; one formally, as if he had been taught by the Apostles directly, *Christ shall not reign upon earth a thousand years, as a temporall King*: The other, that something impossible with such a corporal reign was taught

taught by Them : and of this I finde two; one general, another particular; the generall one is , that the pleasures and rewards promised to Christians are spiritual , and the whol design of the Christian Law aims at the taking away all affections towards corporal Objects ; whereas this Errour appoints corporal contentments for the reward of Martyrs, and by consequence, either encreases, or at least fosters the affection to bodily pleasures and temporal goods: The particular one is, that Christ being ascended to Heaven , is to remain there till the universal judgment : Wherfore it is evident, by the later , that it is against Tradition ; and, by the former , that it is not only so, but a Mahumetan , or at least, a Jewish errour, drawing men essentially to damnation : as teaching them to fix all their hopes and expectance hereafter on a life agreeable to the appetites of flesh and blood.

'Tis opposed also , that the Fathers of the parest Ages receiv'd it, as deliver'd from the Apostles . A fair Parade ! but, if we understand by the Fathers, *One*, St. *Irenaeus*; and him deluded by the good Zeal of *Papias* (as *Eusebius* testifies) but good even to folly (for lessie cannot be said of it;) where is the force of this so plausible argument ? Adde to this that the very expression of *Ireneus*

nous proves it to be no Tradition ; for he sets down the supposed words of our *Saviour*, which plainly shews it is a *Story*, not a *Tradition* ; a *Tradition* (as we have explicated it) being a sense delivered not in set words, but settled in the Auditors hearts, by hundreds of different expressions explicating the same meaning.

There follows *Justin Martyr's* testimony, That All Orthodox Christians in his age held it ; (for ἁρέα and γράμμη (say they) are not so different, but one may be taken for the other.) Nevertheless, there is no such saying in *Justin*; for, however ἁρέα and γράμμη may pass one for the other, yet the word ὁρθόδοξος has (by Ecclesiastical use) an appropriation to the Catholik or Christian right believers, which descends not from the Primitive, and so cannot be transfer'd to the Derivatives from γράμμη: Wherefore ὁρθοσύνη is neither fairly nor truly translated *Orthodox*.

No more does it help the Adversaries cause, that *Justin* compares the maintainers of the contrary opinion to the *Sadduces* among the Jews : For, he mentions two sorts of persons denying his position ; wherof one he resembles to the *Sadduces*, the other he acknowledges to be good Christians, and says they are many, or (in the elo-

quent usage of the word *κατάστασις*) the Commu-
nality of Christians.

Nor wil the next Objection give us much trouble, That none oppos'd the Millenary error before *Dionysius Alexandrinus*: To which we apply this answer: First, for any thing we know, it was hidden and inconsiderable till his time, and then began to make a noise, and cause people to look into it. Secondly, there are probable Motives to perswade, it was impugn'd long before: For, it being clear, that both Heretiks and Catholiks sustain'd the contrary, we cannot wel suppose it was never contradicted till then, though the report of it came not to their ears; since, who considers the few monuments we have of these first Ages, must easily discern the hundred part is not deriv'd to us, of what was then done. But lastly, admit there was no writing against it till *Dionysius Alexandrinus*; does it follow, there was no preaching neither?

As little can be gathered out of St. Hieronim's being half afraid to write against it; both because he did write against it, as is clear in his comment upon St. Matthew, and upon *Ezekiel*, where he calls it a *Jewish Fable*, l. 11. and because the multitude he speaks of, argues nothing of Tradition, but the

the numerosity of that sort of believers, occasion'd by the writings of the Heretick *Apollinaris*, as the same Saint testifies, *Comment. 10. in Esaiam.* Neither doth St. *Austin* stick to condemn it, since those words c.7. 24. *de Civit. Dei*, *esset utcunque tolerabilis*, signify, that it is not tolerable.

Yet truly I cannot but admire, that he who puts the *Cibilists* opinion to have been deriv'd directly and really from the Apostles by verbal Tradition, should conceive that either St. *Hierom* or St. *Austin* could think such a Tradition to be no sign of the Churches doctrin, or not care whether it were or no: which seems to me the same as to impute to these Saints a neglect of what they thought to be the Churches opinion; or else, to the *Church*, a neglect of what was Christ's doctrin, if She would not accept what She knew was descended verbally from Him; or, at least that St. *Austin* and St. *Hierom* lay this great slander, of neglecting the known doctrin of Christ, upon the *Church*.

THE ELEVENTH ENCONTRE,

*that there was Tradition for the Trinity,
before the Council of Nice.*

The Chilian error seems to have been
only an Usher to the Arian ; which
speaks far louder for it self. And that lear-
ned Cardinal Perron is placed in the front of
their Evidence, whose testimony is, that The
Arians would gladly have been try'd by
the writings yet remaining of those Au-
thors who lived before the Council of Nice ;
or in them will be found certain proposi-
tions, which now (since the Church-Lan-
guage is more examin'd) would make the
speaker thought an Arian. From whence
the Opposers infer, that before the Council
of Nice, there was no Tradition for the
mystery of the blessed Trinity. But to
maintain this consequence, I see no proof ;
nor the Cardinal's words clearly import
that the Fathers before that Council (though
being Catholiks, they knew and held the
mystery of the Trinity) in some phrases
take like Arians : Howev-

draw out of this Antecedent, that these Fathers believ'd not the Trinity, or had not receiv'd by Tradition the knowldg of that Mystery ? I confess my self unable to see the least probability in such an inference.

If it be permitted to guess what they aim at that make this objection : I believe it is that, some propositions concerning the Trinity , by disputation and discussion , have been either deduced or clear'd, which before were not remark'd to draw so much consequence upon the mystery , as since is found they do : out of which they think it follows that such propositions were not delivered by Tradition , and so not our whole Faith. To this the answer is ready ; that, as he who says a mystery was taught by the Apostles, does not intend to say the Apostles taught what the words were , in every Language , which were to signify this Mystery ; so neither is his meaning that they taught, how many ways the phrase in one language might be varied , keeping the same sense : But , as they left the former to the natural Idiom of the speaker or writer, so the latter to the Rules of Grammar ; as likewise they left it to the speakers skil in Logick, to contrive explications or definitions for the terms wherin they deliver'd the Mysteries.

It is not therefore to be expected that men,

who had receiv'd the Mystery simply and plainly, should, without both art and attention, know how in different cases, to explicate it according to the exact rules of Science. And thus, the defect of the argument or arguer is, that he supposes, not only the main verity should be formally convey'd by *Tradition*; but all manner of explication and in all terms, which the subtlety or importunity of Hereticks could afterward drive the Catholicks to express this Mystery by: a task both impossible to be perform'd, and most unreasonable to require, and perhaps unprofitable if it were done.

Nor therfore does it follow that something is to be believ'd, which came not down by Tradition: For, as he that says *Peter is a man*, says he is a living creature, a body, a substance, (tho'though he uses not those words,) because all is comprehended in the term *Man*; so, he that delivers *One God is Father, Son, and Holy Ghost*, delivers, that those persons are not *Alia* but *Alij*, and that truly the Son is not an Instrument, a commanded servant &c. Yet, as it may happen, that one man sees another to be, but knows not what the definition of him is; nor needs he ordinarily know it, because he knows the thing defined: so may it also chance that some Fathers, who knew well

well enough the mystery, might falter in explicating it precisely according to the rigour of Logick ; and 'tis no good consequence; The Fathers were less exact in some expressions concerning the Trinity, therefore they held it not or had not learn'd it by Tradition.

Yet I must also intimate, these differences of speech proceeded many times from the various usage of the words ; as the Greeks generally say, the Father is *cause* of the Son ; the Latines abhor it, calling him *Principium* : which difference is not in the meaning, but in the equivocation of the expression. So we read in St. Athanasius, that he found an opposition in some people ; one sort saying there were in the Trinity three *Hypostases* and one *Ousia*; another three *Ousia's* and one *Hypostasis* : and St. Hierom, though perfect in the Greek Tongue, was so exceedingly troubled with this question, that he sent to St. Damasus for the resolution of it ; yet he well knew there was no difference in the sense, but only in the terms ; however he fear'd lest, by the wrong use of the words, he might unawares be drawn into a wrong meaning. So likewise did St. Athanasius find, that the two former parties, of which we spake, agreed in the Catholick sense, though their words were opposite.

The

The reaſon of this opposition is the na-
ture of these two words, *Ouſia* and *Hypoſtaſis*, which primarily and radically ſignify
the ſame thing; Aristotle telling us, that
Hypoſtaſis is *primæ* or *primo ſubſtantia*, which
in Greek is *Ouſia*: whence it appears, this
word, *Ouſia*, does not ſignify what in Latin
is call'd *natura*, (to which the word *subſtan-
tia*, by uſe, is now appropriated, when we
ſpeak of this mystery) but only in a ſecon-
dary ſenſe. Again, the word *Hypoſtaſis* is
deriv'd from *Subſtando*, or *Subſtendo*, and
therfore uſually tranſlated *Subſtentia* and
might properly be expreſt by *Subſtantia*.

Now, applying this to the mystery of the
Trinity, Because in God there is one com-
mon *Nature*, abſtrahible from three proprie-
ties; therfore the *nature* ſeems to ſubſtantiate
the ſaid properties and ſo deserv the name
Hypoſtaſis: wherupon ſome explicated the
Trinity to be *una hypostasis, et tres Ouſiae*. For
Ouſia being deriv'd from *ens* or *Ens*, and *Ens* or
Subſtantia and (in Greek) *Ouſia* ſignifying
primarily what the Schools term *Suppoſitum*
(that we ſee with our eys, a demonſtrable
ſingular, named ſubſtance, as *Bucephalus*, *Ae-
thos* &c. whiſh among men (if reſtrain'd to
particulars) is call'd *Socrates* or *Plato*, (if u-
ſed at larg) in the common name a person:) these
men, very Catholikly, ſaid three *Ouſia's*

sia's and one *Hypostasis*, meaning three Persons and one God. But, the Fathers of the Council of Nice (by much pondering these words, by their debates with the *Arians*, and to determine a rule in speaking, that Catholicks might not be subject, through equivocation, to be drawn into error,) agreed upon the contrary; because *Hypostasis* was more commonly in use for that we call a Person, and *Ousia* was rather a School term fetch'd from Philosophers books, and therefore might, with less violence to common language, be taken in a secondary sense. Thus it became the rule of speaking in the Church, to say three *Hypostases* and one *Ousia*.

Besides, those speeches which Perron cites are not so harsh, but as, in a rigorous interpretation, they are false, so, in a moderate sense, they contain undeniable truths. Philosophers divide instruments into *Conjunctæ* and *Separata*; and, among the *Conjunctæ*, number up our Arms and Legs &c. which are our very substance: It does not therefore follow, if the Son be called an *Instrument*, that his *substance* is distinguish'd from the *Substance* of his *Father*; because the *Instrumentality* consists in nothing but the difference of their notional conceits of *Being* and *Knowldg*, wherof *Knowldg* seems to be but,

but the *Vehiculum of Being* towards the operation or effect: So likewise, whoever works by a power that is not in himself, otherwise than from another in whom 'tis *principialiter* and (as the Greek speaks both anciently and at this day,) *Authoritative* may, not improperly, be said to be commanded; though the other be not his *Master* or *Better*. Neither is there such rigour in the genders of *alind* and *alius*, but that *alind* is many times apply'd to the person; and only Ecclesiastical use, grounded on the height of propriety and distinction of Genders, binds us to this manner of speaking, which for unity and charity sake we observe.

Out of what has been discou'red about the name *Ousia*, we may easily solve the seeming contradiction of the Council of *Antioch* to that of *Nice*: for, if *Ousia* may signify a person, (as we have shew'd it does, in its best and chiefest signification;) then *Homousion* signifies the same person. So that the Council of *Antioch*, denying Christ to be *Homousios* to his Father, deny'd no more then that he was the same person with his Father; which no subtlety can ever prove to be against the Fathers of the *Nicen Council*. Nor is this said to reconcile contradictions, but discover equivocations: For that this was the true reason of the opposition

tion, is easily deduc'd out of both St. Athanasius and St. Hilary, and the question which St. Hieron made to St. Damasus.

But it may be urged, if there were a verbal Tradition, how could the Christians, through want of caution, contradict one another: or, had it been as known a part of Religion as *the Resurrection*, how could Constantine have so slighted it, when it first rose; or *Alexander* the holy Bishop for a while have remain'd in suspence? To this I answer, If, by *verbal Tradition*, be understood, that the Tradition was deliver'd in *set words*; certainly those *set words* could not be doubted of, though their sense must needs be capable of eternal controversy; but the meaning of *verbal*, here intended, is only as contradistinguisht to *written Tradition*; which (being in *set words*, whose interpretation is continually subject to dispute) is therfore opposed to *Oral* or *mental*, where the *sense* is known, and all the question is about the *words and expressions*.

Nevertheless, suppose it had been deliver'd in a set and determinate phrase, and that Hereticks began to use other words; a controversy might be about those terms which the Hereticks introduc'd, and many might demur, uncertain of the question in such new expressions: as we see, those who rely

rely on Scripture are in perpetual quarrels about the sense ; wheras , to Catholicks, the sense of their Faith is certain , though the words be sometimes in question.

The reaſon therefore, why , at *Arius* his first broaching that desperate heresy , *Alexander* remain'd a while in ſuspence , was not that he understood not his own Faith , but because he apprehended not what *Arius* meant , nor whether his propositions were contrary to the receiv'd truth : But when once *Arius* broke into thoſe ſpeeches , that *Christ* was a creature , and that there was a time when *Christ* was not ; then that holy Bishop likewife broke into thoſe words , *Quis unquam talia audivit?* and this is the crime which *Socrates* reprehends in *Arius*, that he began to move points προτερηδραγαστα , formerly not queſtion'd , but receiv'd with an uniform conſent and credalitie . As for *Alexanders* praiſing , ſometimes one , ſometimes the other party ; it proves no more then that he was a prudent man & though *Ruffinus* ſeems to tax him of overſoftneſſe . But , because few falſities can be void of all truth , and few truths (at leaſt before much diſcussion) totally free from all mixture of circumſtantial error ; therefore it could not be otherwise then well , to praise both ſides ingenuouſly , according as they ſpake truth and reaſon , and

and discomfited them, when they fell into falsities.

As for Constantine's slighting the Question at first, it shews no more but that, then, he did not penetrate the consequence of it, or rather, was not well inform'd concerning it. For, ordinarily, the craftiest and most active party are they who make the first report; and if themselves be in the wrong, (as many times such are more eager and diligent than those that hold the right) their remonstrance is accordingly. And so it was: for, Constantine receiv'd his first information at Nicomedia; very probably too, from Eusebius, Bishop of that City, a most perverse adherent to Arius: nor did Constantine himself know wherin the question consisted; as appears by this, that in his whol Letter there is not one word of explication of the point, but only in common, that it was of slight questions, not belonging to the substance of Faith; the Arians stil craftily endeavouring to diminish the importance of the controversie. Besides, we have good ground to believe, that some learned men in Court were prevented by Arius, and solicited into a secret favour of this error; from whom, 'tis likely, proceeded that motion of Constantine to the Council, for determining the point out of Scrip-

Scripture. Nor imports it, that the Bishops contradicted not this proposition of the Emperour in words; because they had reason to follow it, (though not to that end to which the Emperour propos'd it, *viz.* the solution of the question, but) to the conviction of the *Arians*, and satisfaction of the world.

For, to speak to the reality of the business, there was no doubt among the Fathers about the truth or falsity of the main matter, (being fully satisfied concerning that, by Tradition, even from their childhood;) but the question was about the answer to their enemies proofs, and to consult what arguments and reasons should be alledged against them, for the satisfaction of the Church, and the world without the Church, and for the expression of the Catholik doctrin, in such words as the *Arians* could not equivocally interpret to their own perverse meaning: especially, finding they had so puzzled the world with the dust they had rais'd in mens eyes, that even some good Catholiks could scarce see their way, but were in danger of stumbling against the blocks those Hereticks maliciously cast before their feet: *Eusebius Cesariensis* testifies of himself, that He thought *Alexander's* party had held the Son of God to be divided from

from the Father, as one part is cut from another in Bodies; which would have made God a body, and truly two Gods.

For these reasons was their *magna concilia*, their turning of Scriptures, and their meeting in Council, as St. Athanasius witnesseth, speaking in the name of the very Council it self, in his Epistle *de Synodis*: We met here (says he) not because we wanted a Faith, (that is, because we were uncertain what to hold) but, to confound those who contradict the truth and goe about novelties.

Neither can any argument be made out of Eusebius's Epistle to some *Arians*, in which he says, The Bishpos of the Council approved the word *homousion*, because they found it in some illustrious Fathers: for, though the inward sense of that term was perfectly traditional, yet was it not til then precisely fixt to that particular expression. But the same Bishpos consented to the Excommunication of the Contradictors, to *binder men from using unwritten words*: and was not that a proper and prudent remedy to prevent the inconveniences that easily arise from confusion and incertainty of language, when every one phrases the mystery, according to his private fancy, and governs not his terms by some constant and steady rule,

as, the writings of the Apostles or ancient Fathers : which interpretation exactly agrees with the Greek of Eusebius , εὐαίστης ἀγάπης , that literally and truly significeth Words written neither in Scripture nor anywhere else, as the word ὁμοίως was in the Fathers. And so, I need not alledge He was a secret Arian; though, if he were ; his testimony, as far as it reaches, would be so much the more efficacious against them, as *Theodore* employs it.

Now, by all this may be seen ; why in Councils there are engag'd so many disputations : for no calumny can be so impudent as to deny , the Fathers know their Faith before they meet there ; which is plainly imply'd by the Hereticks ordinary protesting against them, as unfit Judges because they are parties, and therfore refusing to come to the Council ; besides , the possession of the old Religion being as publik and notorious, at such times, as the Sun it self at noon : wherfore , to say they come to seek out or dispute their Religion , by those long conferences, is a pure folly. They then hold their Religion upon *Tradition* or *possession*: but dispute things, either for regulating the Churches language , that all Catholiks may keep a set form of explication of their Faith ; or else to convince their Ad-

Adversaries out of such grounds as them-selvs admit.

To dispute, whether a *Council*, not confirm'd by the *Pope*, makes an Article *de fide*, or no? concerns not the difficulty now before us; and engages Catholick against Catholick, which is not our present work. In the mean while, out of all which has been said, we may gather, that there is no appearance the Catholick Doctrin, concerning the *Trinity*, was diversly taught before the Council of *Nice*, and, then first, establish'd out of the Scriptures: but, that it was the known and confessed faith of all the Ages before, as St. *Athanasius* expressly teaches; avowing confidently he had demonstrated it, supplicating the Emperour to permit the Catholicks to live in the belief of their Forefathers, and upbraiding his adversaries that they could not shew their progenitors. And to say the truth, unless a man be so perverse as to affirm Christians did not use the form of *Baptism* prescrib'd by Christ, there can be no doubt of the *Tradition* of the blessed *Trinity*: the very words of *Baptism* carrying the *Tradition* in them-selvs.

Lastly, 'tis objected, there was no reason for the Council of *Nice*, in this quarrel, to look into *Tradition*, since they had such abundance of *Scripture*. But we must

put out our eys, if we do not see that even at this day the *Arians* are so cunning as to avoid the strongest Texts of *Scripture*, and explicate them by other places; and that 'tis impossible to convince, in this manner, any Heretick, as long as one place can explicate a hundred opposed. The Council therefore, at last, (though favour'd with as much advantage as Scripture could give over its aduersaries) was forc'd to conclude out of *Tradition*: as *Theodoreetus*, St. *John Damascen*, and chiefly St. *Athanasius* himself confesses: a necessity which the Rules of St. *Irenaeus*, *Tertullian*, St. *Basil*, and *Vincentius Lyxipensis* (who teach it is to no purpose to dispute with Hereticks out of *Scripture*,) and our own experience of above a hundred years, plainly convince and fully justify to any rational man, whose humour or interest is not to have all Religion obscure and doubtful.

THE

THE TWELFTH ENOUNTER.

That the necessity of Communicating Infants is no Tradition; But Prayer to Saints is.

There are yet two instances urged against Tradition. One that, for six hundred years, 'twas believ'd necessary to give the holy Eucharist to children; which custom has now been a long time disused. The proof, as far as I know of the necessity, is drawn only out of St. Austin and St. Innocentius, and some words of St. Cyprian: The former of which Fathers are cited to make this argument against the Pelagians, The Eucharist cannot be given, unless to those who are baptized: But the Eucharist is necessary for Children: Therfore Baptism is necessary for them. To which I answer with a formal denial, that any such argument is made by those holy Fathers: For their discours runs thus, It is necessary for Children to be incorporated into Christ's mystical body; but this cannot be done without Baptism: therfore Baptism is ne-

cessary for *Children*. Whether of us take the right sense of these Fathers, let the Books judg; I will only add, 'tis a great shallowness to think the *Pelagians* (who deny'd the necessity of Baptism) 'should admit the necessity of the *Eucharist*, or that it was easier for those Fathers to prove the necessity of the *Eucharist*, than of *Baptism*; So that, their argument must be suppos'd, by the objector, to be drawn *ex magis obscuro ad minus obscurum*.

Yet, because, especially, St. *Austins* words seem equivocal, I will briefly set down the state of the question. St. *Dennis* tells us, no Priestly function was compleat without the administration of the blessed Sacrament: Thence came a custom to communicate those who were baptiz'd. This custom reached even to Infants, but neither universally, that is, in all Churches nor indispensably: For, it was only then used, when *Bishops* were present at *Baptism*; as is apparent, both because *Communion* was never administered, anciently, but after *Confirmation*; and because, it was always held for the complement of all Priestly Benedictions, as is before declared: Besides, in some Churches, there is not the least sign that ever it was given to *Infants*.

Another thing to be understood is, that St.
Austin

Austin uses to explicate the Communion to be an incorporation into Christ's mystical Body ; of which no doubt but the Sacramental body is both a figure and cause. This St. Austin himself, upon the sixth of St. John, plainly delivers, and, in his phrase, takes the eating and drinking of Christ's Body to be *Faith* or *Baptism* : So do Orosius, Prosper, Fulgentius and Facundus, either explicating or following him. This equivocal manner of speaking makes those, who are either not attentive enough, or not willing to have him speak orthodoxly, construe his words Grammatically, that are spoken Allegorically ; which last his best Interpreters, and most expert in his works, accompt to be his opinion.

But to conclude this History , After their loud and full cry, as if the prey were in their sight, which I believe will never come within their reach, (for a deep mouth is a sign of slow heels;) let us see how necessary the African Church (an objection more strongly urged) thought Baptism it self was to Infants , that is, in how perpetual use. And presently Tertullian (the mainly cited and glorify'd for St. Cyprian's Master) tells us lib. de Bap. c. 18. *Itaque pro cuiusque persone conditione ac dispositione, etiam aetate, cunctatio Baptismi utilior est.* St. Austin (Disciple

to the other two) reports what happed to himself, having ask'd Baptism in his Childhood, by reason of a sudden danger of death : which being passed, his Baptism was defer'd by his Mother ; *Quia viz. post lavacrum illud, major et periculosior in fardibus delictorum eatus foret* ; and adds, *ita jam credebam, et illa, et omnis domus, nisi solus pater.* And that this was not the Faith of that house only , but of the whole Country , is evident from these words ; *unde ergo, etiam nunc, de alijs atque alijs, sonat undique in auribus nostris : Sine illum, faciat quod vult, nondum enim Baptizatus est.* If then Baptism it self was not perpetually administred to Infants , can we think the Eucharist was ? or is here any probability it was so us'd to children; as not to be also often omitted, and that lawfully ?

Maldonatus (a grave man, otherwise) exceeded, and I wonder he is tolerated, speaking so directly against the Council of Trent , after the publishing of it. But his assertion is manifestly fals : Since, 'tis known Communion was not used to be given but after Confirmation ; and Baptism, without Confirmation, was held sufficient for salvation ; as is beyond cavil , expressed by St. Hierom, in *Dialog. cont. Lucifer.* about the middle.

The last instance is of *Prayer to Saints*, which is proved not to have proceeded by *Tradition* from the Apostles time ; by four arguments. First , because divers Fathers held that the souls of *Saints* were not receiv'd into *Heaven*, till the day of Judgment ; therfore certainly they would teach no prayer to *Saints*. The Antecedent I will not dispute ; not that I believe it , but that I know not what it is to our question : For, suppose they are not ; may they not nevertheless pray for us ? we Catholicks think that *Jeremy* the Prophet was not in the *Macchabees* days admitted into *Heaven*, yet we make no difficulty to believe that he did *multum orare pro populo & sancta civitate*. Those Fathers that are cited for the *Receptacles*, are acknowledg'd to place the *Saints* in *Sinu Abrahae*; and our Saviour teaches us , that *Dives* prayed to *Abraham*. The Protestants, as well as we, allow prayer to living *Saints* : wherever then the dead *Saints* are , are they worse then when they were living , that they may not be praycd to ? But the principal answer to destroy utterly this objection, is , that those who say we learn by *Tradition* , that *Saints* are to be prayed to , say likewise we have learn'd by *Tradition* that *Saints* go to *heaven* , that is, are admitted to the fight of God, before the day of Judgment. The

The next proof is, that prayer to Saints began with a doubting preface of *Itis dubius;* to which I find my self no ways engaged to frame a particular answer, having no farther ground from my Adversary (who cites not any Author) to explicate the meaning of this objection. I remember, *Cardinal Richelieu,* at his death, is reported to have taken his kinsman, *Marshal de Meilleray,* by the hand, and told him that, *if the next world were such as was figured to us here,* (I deliver what I conceiv to be the sense, not the words) *he would not fail to pray for him:* Now some, who had a hard opinion of that great Person, would press out of this speech, that he beleev'd not the Immortality of the Soul. Whether this also be pretended to be the meaning of that Optative term, *Itis dubius;* I cannot judg; for then I should easily admit it has some force against the Tradition of praying to Saints: But, if it be but an Oratorial expression and obtestation, such as is in St. *Paul,* when he presses men to good works, by the like phrase; I know not how it reaches any way to his intent, and much les against the receiving of this use by Tradition: except the objector suppose that, truly, the first Prayer he finds in writing was the first that ever was made, which is neither proved nor probable.

The third opposition is out of *Nicephorus Calixtus*, who reports, that Prayers to the Virgin Mary were first brought into the publick Liturgie, by *Petrus Gnapheus*, a Heretick. The consequence I should make out of this antecedent is, that, seeing the Author's being a Heretick (a condemn'd and hated Person) could not hinder this institution to take root and be approved, 'tis a sign it had a deeper foundation then of his beginning: not that it was before in the *Liturgie*, but that it was an ordinary practice among Christians; which use, because we know no origin it has in *Scripture*, must have been out of *Tradition*, and not of a short time: how our Adversary wil prove the contrary, I am not able to make any likely conjecture.

The last argument is drawn out of the confession of our own Doctours, who affirm, there is no Precept for praying to Saints in the Church of God (for so much is meant by those words; *sub Evangelio*;) and yeild the reason, that Pagans might not think themselves brought again to the worship of men. Which Antecedent having two parts, the non-precept, and the reason thereof: out of the first part nothing can be deduced; out of the second this consequence is inferred, Pagans would be equally scandaliz'd by.

by the Permission, as by the Precept. Wherefore, if it be commanded, neither certainly ought it be permitted.

Although no law obliges one Divine to maintain the reasons of another, yet I see no such evidence in this consequence, as, for it, to renounce the reason: for, me thinks, if those we call *Saints*, were meant to be Gods, we should of *necessity* be bound to worship them; whence it follows, if it be not *necessary* to worship them, neither are they Gods, nor the worship exhibited to them, such as is due to God; but only of that degree which we give excellent creatures: a position so conformable to Nature, that it can scandalize none but the enemies of Perfection; who, under pretence of avoiding Idolatry, take away the due honour and excitation to Virtue. But, which way, out of a *non-Precept*, can be infer'd the *non-Teaching* of the Doctrin, I cannot imagine; since what those Doctors hold, continues true at this day, when it cannot be denied that *Praying to Saints* is both taught and practiced: For though, in our prayers, there be some directions to Saints; yet, generally, Christians are not bound to such devotions, and they that are, 'tis but their own voluntary acceptance of the obligation to which such prayers are annexed.

THE

THE THIRTEENTH ENOUNTER

Reflecting on certain considerations : and shewing that there is nothing able to disprove the Church of Rome's Communion to be the signe of the true Church.

Although, out of the whole preceding discourse it be evident that this way I defend, makes the Churches Definition depend upon the *Tradition* of the point defined, and not *Tradition* upon them ; as if, because by *Tradition*, we know the Churches Definitions to be true, therfore we know the truth deliver'd by *Tradition* : Nevertheless, since there may be some truth in this reflexion , That *Tradition* is known sometimes by *Definition*, let us see what can be said against it : Tis first, therfore, put into consideration, whether since four Disciples of Christ have written Gospels, or the Gospel, that is , as much as they preach'd (for they preach'd nothing but the Gospel:) if God would have us trust the Church, he was

was not both to specifie so much, very plainly, in them, and farther deliver such signs as were necessary ever to know Her by.

For answer, I ask a cross question, Whether, if God Almighty would have all men see by the *Sun*, he was first to tell them which It is, and paint Its picture on every wall, that so we might know which is the *Sun*? And because my question may seem rather offensive then deserving any answer, I proceed to the application; and ask, Whether any of those Christians, of whom Saint *John* says, *exierunt ex nobis*, could doubt which was the Church, wherof he had been a part and left it? And, since you cannot answer otherwise then affirmatively, I think I need not repeat the same question, of *Arius*, and *Pelagius*, and *Luther*. If then God has provided for all these, that they were taught to yeild obedience to the definitions of this *Church*, so clearly, that they could neither doubt which *Church* was their teacher, nor of what *Church* he spake; how dare they presume to accuse him of deficiency in his providence? The same *Authority* that gave you the *Scripture*, and told you it was the *Word of God*, said likewise, that what she taught was *no lesse* the *Word of God*. If you believe her report for the *Book*, why refuse you it for the *Doctrin*? If her recommends

mends be not security enough for the one, they will certainly prove far lesse for the other ; since, unlesse I am strangely mistaken, the doctrin of the *Catholik Church* is not so hard to believe, as the story of the *Bible* : let any *Atheist* or discreet *Moore* or *Pagan* be judge.

Oh, but since the Evangelists wrote *Gospets*, they wrote all they preach'd ; for they preach'd nothing but the *Gospel*. The *Gospel* is known to be the same with the Greek *Evangelium*, that is, the *Good-spel*, or happy tidings of Christ's comming : so that the Book or Preaching which tells us *Christ is come*, is a *Gospel*, be there; never so much, more or lesse, in the Book or Sermon : how then it can be infer'd out of the name *Gospel*, that the Apostles writ as much as they preach'd (for it is not credible they preach'd all they wrote) I am not able to comprehend.

The second consideration is, how we know when the Church has defined ? To which I answer, In the practice of sixteen ages it has no more been doubted, when the *Church* had *defined*, then when a *Parliament* had *enacted* : Why then is there required more information ? But, some Divines say more, some less to be enough. Let them be doing in the Schools, as long as the practice

&ice goes on sufficiently for the Churches government.

Thirdly, we are to consider, Whether sufficient notes be left to know the Church by? But who shall use these notes? Catholicks? They are in the Church. Hereticks? They know what Church they forsook. Pagans? They look not into the Scriptures to finde the Churches mark. Peradventure those Hereticks whose separation is so long since, that they remember not out of what Church they went. But none are grown so aged yet. However the marks of the Church are apparent enough in Scripture, if there want not wil in the seeker to acknowledg them.

The fourth consideration is, Whether points of Faith, or to be of Faith, be infinite (new ones continually springing) or finite? if finite, why are they not all delivered at once, to make an end of incertitude and defining? The answer is, they are both finite and infinite: finite, in *gross*, and wholly deliver'd by the Apostles, wholly believed and practis'd by this present Church; but infinite, in the *detail*, by which mans wit can parcel out this general stock of Faith. For, as soon as any sharp and crafty Heretik has varied some proposition, necessary to the explication of a fore-believed Doctrin, there may be occasion of settling some new propo-

proposition; which shal be no other then a part of what was formerly believ'd in Substance, though not so explicitly deciphred. As he that professes Christ is a Man, implies he has a mans Nature, a mans Understanding, and Will, and Action; though this word *Man* distinguishes not precisely these faculties: nor does he that repeats all these qualities in particular, say any more then he that said in general he was a Man. Now when I answer the objection, as *Æsops Master* did those who would have bound him to brink up the Sea: stop the Rivers (said he) and I will performe my bargain: So say I, under impertinent curiosities from importuning the Church, and her Truths wil be undoubtedly seen in her belief and practice, without making new Definitions.

The last objection; that it will appear a hift to say the Churches definitions are certain, and yet not let it be known when he has defin'd, of it self falls flat to the ground: both because I take not that way; and, if I did, since we are not troubled about knowing our Churches Definitions, who have the burthen of obeying and do it in practice, the Objectors are confuted as Diogenes did Zeno, (when he disputed against notion,) by walking before him.

For all this, the Church of Rome must not escape

escape yet : And so, we are told that , if she were design'd for the *Pharos* to know the rest of the Church by , somwhat had been advan'd ; for, otherwise (say they) we can assign no mark of the true Church , the *Roman* being deny'd to be such as we make her. First, I answer, we have no need of recourse to the Church of *Rome* ; it being the infallible distinctive sign of the Church , to lay claim to the banded *Doctrin*, or, *Tradition*, whitch evidently appears cannot be claim'd by two : For, if two agree in a point to day, and one dissent to morrow , it were madness to say the disagreeer can lay claim to yesterdays opinion.

Secondly, we say, if we would fly to the *Roman* Church, the oppositions force us not from it : For, why is not *Cardinal Perrons* answer to *Plessis* invincible , that the whole *Church* condemn'd *St. Cyprians* proceedings? Likewise the *Asian Bishops* were condemn'd in the Council of *Nice*. The *African Bishops* question was about the enacting a Law, which nevertheless , was carried for the *Bishop of Rome*.

If the Fathers remit us to the *Apostolical Churches*, whose *successions* were, then, visible and evident ; what's that to us, now, when all *successions* are interrupted , save only that of the *Roman Church*? The definition
of

of the Council of Calcedon is known to be only the conspiracy of a Cabal, never approved as legitimate; but reversed afterwards: So that all these angry darts turn their points against their Authors; the judgment in every instance having past in favour of the Church they oppose. But this question; concerning the Church of Rome, is of greater extent and importance then to be huddled up in one sheet of Paper: Therefore, let us leave Her to the acknowledg'd Majesty she possessest in the Christian world; and not, by slight objections and answers, rather seem to undervalue her Dignity, then either oppose or defend her Authority.

You present us therefore next, with what is kept for the closing of our Hornacks; and they are two dishes: One; that at last we Catholicks resolve into Reason, as well as Protestants. To this I answer, if you mean we must see Reason why we give credit to Authority, I agree with you: But then, since Reason is on both sides, Why (say you) must it be a Wall to us, and a Bulrush to others? I'll tell you. Reason has two parts, Demonstration and Sophistry; and, in Demonstrations, that evidence which governs our Lives, is the most familiar to us, and consequently, besides its firmness, 'tis the most clear and least denyable: Now, this propo-

sition, that we ought to believe a knowing person, in that wherin our selvs are ignorant is, of this nature, a Maxime that govern all our life, publick and private: wherfor our ground or Reason, is a wall, a rock, or if any thing be yet more solid. On the other side, of all parts of Sophistry, that which is built on broken ends of obscure sentence of dead men, who cannot declare themselvs, is the most weak and contemptible: and this being that you rely on, Reason therefore to you is weaker and more deceitful then any Bul-rush.

The second dish is, that whatever is deliver'd in defence of the Church of Rome, only proves that, as yet, she is the true Church: not that she cannot leave the way she is in, and fall to reform (as her adversaries call it;) or that there may not happen some Schism among the Churches now adhering to her, where both parts may claim Tradition: and then where is the guide? To this I answer, I will not weigh the proofs of others for the eternity of the particular Church of Rome: since there is no contest betwixt us here, about that: but those who are acquainted with controversies, cannot be ignorant, that our writers intend to prove Her indefectibility. All I'll say is, did you but agree with us, that she is at present the true Church,

Church, it would be argument enough for you to submit, till the cases happen which you suppose possible; and I should think my self too grating and severe towards a Person, in other respects extremely recommendable, if I should press harder, then so upon him, nor could I desire a repast more delightful to my soul, than to have seen that in practice concerning him, which is now too late to be hoped.

THE FOURTEENTH ENCOUNTER.

Four other Arguments revers'd.

Such is the condition of Religion, when the liberty of chusing is permitted to all that have the boldness to challeng it; who having no other Scales, to poise any arguments propos'd them, then the affection to their own wils or prejudices against others reasons, suffer every light objection to overbalancce the most weighty and solid Demonstration. Therfore am I forc'd to follow certain other Adversaries (my chase not being confin'd only to the noble game) into every by-path and hole every little

bush, where either the necessity of a desperate cause, the fables of some wild Reporter, or the craft of any jugling Hypocrite can drive them to hide their weak heads in.

As for reason, in our present busines, they tel you, every one is born in *liberty* to Religion, and, til it be demonstrated he is bound to acknowledg some Teacher, the presumption stands for *liberty*, and, 'tis meerly of courtesy and graciousness, they take the pains to bring arguments for the Negative. This I shal answer as the *Caprich* of some pragmatical Chaplain; not having incivility enough to entertain the least suspition, that so great a Wit, stored with Art, in so busy a time about questions of government, should bring forth so mishapen a Monster. But alas! what cannot an unruly fancy, that bites the bridle of reason? Say then, my young Divines, of Politick, of Paternal government, what you say of Religion: Is not the absurdity so palpable, it wil make you ashamed? That no child is bound to honour Father and Mother, till it be demonstrated to him he ought to do so? No Subject to obey the Magistrate, til, after a long dispute his power be evidently proved legitimate? Pass from these to Arts, and say every one may play the Phyzician, the Pilot, the Judg, (for Doctor of Divinity, you freely

ly give your licence to all the world) without having any Master or Teacher, what a goodly Common-wealth you will make ?

But 'tis reply'd, *Nullum tempus occurrit veritati, no more then Regi;* since *veritas fortior est Regis.* I, Sir, but in your *major* you put *veritas*, and in your *minor, falsitas.* For, what is your truth, when you come to declare your self, but probable arguments, of which nothing is more certain, then that they have no truth in them ? a proof, as such, still carrying its truth in its force of concluding ; but probable arguments have no force to conclude, and consequently, no truth. For, the truth of a *saying* is different from that of an *argument* : a true *argument* being that which proves the thing to be; a true *saying* which only *affirms* it to be.

And, if we look into it, we see, what I say is but the Law of Nature, and naturall constancy : for as, to *not act*, 'tis enough to have *no reason*; but, to *act*, we ought to have a *positive cause* : so, to remain in the Religion of our Birth and Education, there is *no other reason requir'd*, then because we are in it ; whereas, to *change*, we must have efficacious motives to perswade us.

Here, my Adversary wil exult, and think, at least, Protestants cannot become Catho-
liks,

Lik's, without evidence, which he conceives impossible. And, I grant his consequence, if he can prove his supposition. For, to my sight, nothing is more clear then, that Protestants chang'd their Religion from being Catholiks, and that upon but probable grounds : whence it is evident, no Protestant, who is formally such, (that is, holds his Religion on probable arguments, against the Catholik Church) but stands in a continual formal rebellion against *Her*, who by his own acknowledgment was, once his Magistrate, and against whom himself confesses he has no more then probable exception.

Therefore, whoever, of a Protestant becomes Catholik, goes so far with evidence, that he reconciles himself to a government under which he once was, and had no just reason to depart from it, (none being sufficient to excuse so great a disorder) and so, ought, under peril of eternal damnation, return to his first obedience. For, where he is, he is certain to find no security ; since, his reliance, by his own verdict, is at most but upon plausible arguments : wheras, under the other government, there may be certainty, for ought he knows ; of which there is this fair motive, that they all profess it, which is more forcible for the credit of it.

It, then what ever he can say in abatement of the contrary. Rashly, therefore, he opposes himself to follow a false way, a way that assuredly leads to unavoidable precipices.

They reply, the Turks also agree in the Law of Mahomet, and yet that brings no evidence their Law is true. But alas! they observe not that, in saying so, they unawares call themselves no Christians: For, to us, this consent is no argument *Mahometanism* is true, because it carries no farther then that the Law is Mahomet's; And so far is manifest out of their common agreement: therefore, in parity, 'tis evident, out of the consent of Christians, that the doctrine handed down from the Apostles, is Christ's; and the doubt may perhaps remain with the Objectors, but not with us, whether Christ's doctrine be true? as neither we nor they doubt that Mahomet's preaching was false.

And seeing the case is common to all Christians, against the Roman Catholick, he only relying on Tradition, they all renouncing it, he only can run his Religion up to the Person of Christ, and there leave it securely establisht, upon the infallible credit of his word. And as no other sort of Christian society can pretend to this privilege, so neither can they with any colour of justice, exempt

exempt themselves from the Authority of that Church that enjoys it: an Authority, which, if ever she had, and such as she claims it, is of so unchangeable a nature, being constituted by God, being the rock on which the salvation of mankind is built, and the fundamental stone of the Church, no time nor variation of material accidents can prejudice or prescribe against it. Wherefore, if Protestants at first departed unjustifiably, they remain for ever guilty of the same crime, till they restore themselves to the Primitive union.

Again, who, unless he had renounc'd all morality, ever call'd it *liberty*, not to know, or not be bound to the rules and principles of good life? Sure these objectors either think religion concerns not good life, but is a vain and empty *Idea* in the air, little important whether it be known or no: or forget themselves so far, as to fall into the sequel of this gross absurdity. Besides, who can be so desperately passionate, as to term it liberty, to have no good government; and relaps again to the rude state of barbarousnes, where murthers, rapes, & a thousand intolerable insolencies are publikly permitted? For, if we cast our gys on the End of Religion, we shall see, that to want the due Rules, is as inconvenient towards the direction of mankind to final beatitude

beatitude, as the Laws of *Canibals* are destructive to all civil and friendly society. So that 'tis to be ignorant of all reason, to cry up a liberty to have no Religion, or to chuse one indifferently, as unconcern'd whether it be right or wrong. Were it not better plainly to avow the preference of the pleasures and profits of this world, before hopes so far off as the future life; then, with these ambushes, to ensnare unwary souls into the same inconveniences, under title of a *probable Religion*?

And truly, if we look upon their lives, we shall find that *hoc Janus summus ab immo Personat*. I intend not by this any waies to derogate from the old *Roman virtues*, in this sort of people, as if there may not be found *Regulus's*, or *Cato's*, or *Seneca's* among them: for, I doubt not but the very vapour of Christianity has this wholsom effect among whom it passes, to breed in them as *Heroick spirits* as ancient *Rome* ever saw, and more too, if the like occasions presented themselves: But Nature, and Generosity, and Opinion, too often challenge their shares, or rather mastery, in such actions; and how little can justly be ascribed to the hope of heaven, I rather suspect then declare.

To return therfore to our discourse. The *Jew*, the *Turke*, the *Heathen*, can pretend a pro-

profession of his Religion ; for all these stick to such conclusions as their principles afford them : But the *Christian*, who calls Christ's doctrin *his*, and confesses that he or his Sed^t has deserted those who alone pretend to the successive livery and seisin of it, can no way presume to the possession, till he plainly demonstrate the clearness of his title. Wherefore, it avails not any drowsie, rather then quiet, nature, to say his Father, (and peradventure Grandfather) was Protestant before him; and therefore he is Possessor *bene fidei*, whilst he pretends only probable arguments : for so long he implies the possession to be unjustly detain'd from the aduers party, who has the actual receipt by succession ; especially when this so unparalleled a Riot is committed without sufficient evidence, by the very Actor's confession. A Protestant then has no better claim to possession of Christ's Doctrine, by his so long continuance in Heresie, then the Paricide in Aristotle, who, having beaten his Father pleaded that his Father had beat his Grandfather, and his Grandfather his great Grandfather : as though such a graceless entail could prejudice the law of Nature.

Though not so absurd, yet as weak is another Objection taken from the Jewish Cabala : however, it seems worthy of thanks

to

to the Suggestor. What it was, is not hard to guess, our Saviour himself having given us the hint of it, when he reproach'd the Jews for following the *Traditions* of their Fathers or *Elders*, to the ruin of Gods commands. But to decipher it better, I ought to divide it into *matter* and *form*. The form I call the *Rules*: the *matter*, what was deliver'd or found out by these *Rules*. As for the *matter*, it seems in some way proportion'd to the proceedings of certain of our *Divines*, who pretend to be *mystical*; and their imployment is, in the sublime mysteries of our *Faith*, to invent or imagine what they think congruous circumstances, to move the affections to petty devotion: which imaginations, as they are fram'd out of good intentions, so have they many weaknesses, and little or no doctrin in them. Conformable to this we may conceive that, after there were no more *Prophets* among the *Jews*, (who fail'd them, not long after the second building of their *Temple*) the *Rabbins* began to frame explications on their Books of holy *Scripture*, and the mysteries learn'd from the *Prophets*. These interpretations, according to the degree of their skil and prudence, some perform'd better, some worse. But, as the *Jews* were a superstitious and ignorant Nation, not having principles of

of true knowldg naked before theis Eys, but wrapt up in Metaphors and Allegories ; all together went among them for sound Law. Til, after our Saviours time, and the dispersion of that generation, some foolish knave, to give authority to this mess of good and bad jumbled together, invented the story how *Moses* had deliver'd this doctrin to the *Sanbedrin*, and they had conserv'd it, by traditional conveyances from Father to Son. A story as impossible and incredible, to one who penetrates into the carriage of that Nation, as the Fables of *Geoffrey of Monmouth*, and King *Arthur's* conquering *Hierusalem*.

Now, if we look into the *form*, we shal find it more ridiculous then any Gypsies canting, or the jugling of *Hecus Pocus*, and as pernicious to true Doctrin, as any *Pseudomaney*. To make good this censure, I shal in short describe their *form* : it consists in inventing the *sense* of Scripture by three abuses of the *Letter*, which (as far as my memory servs me, for I have not the books necessary) are these. One by taking every letter of a word, for a whole word beginning with that letter : Another by changing letters, according to certain rules fram'd by themselves : The third, to find numbers of years or other things, by the numbers which

the

the letters of the word compound, in such Languages where their letters are used for cyphers. So much being deliver'd in short, I cannot conceive any indifferent judgment so blunt, that he sees not how far these ridling ways of explication are from the natural intention of a Writer; and how destructive to all truth, if used otherwise than for pleasure and as a disport of chance and encounter. Our Country man, Doctor *Alabaster*, invented a far more convenient trick, by purely dividing words and joining the ends of the former to the beginnings of the following: as we also do, sometimes in English, to disguise common words; and the Hebrew is far more apt for such knacks. But he found this age too subtle, to cozen any considerable number with such trivial bables: Wheras the *Cabala* gain'd upon the *Valentinians* and *Gnosticks*, to build prodigious errors, in very good earnest, upon their more ridiculous invention. I am not ignorant some eminent persons have been pleased sometime, to give way to such toyes, through luxury of wit and gayety of humour: But it is one thing to play for recreation, and a far different to establish a *Basis* of Faith and doctrin, which is abominable, on such Chimerical dreams. And yet, this it is our Opposer would Father

ther, upon no less then Moses and the Sanhedrin and all the sacred Magistracy of the old Law.

Let us give a step farther and see, if it were true, how like it were to our case. The Tradition we speak of, is the publick preaching and teaching and practice exercised in the Church, settled by the Apostles throw the World: This *Cabala*, a doctrin pretended, as deliver'd to few, with strict charge to keep it from publicity, and so communicate it agaiu successively to a select Committee of a few; wherin you may see as fair an opportunity for jugling and cozenage, as, in our case there is impossibility. The *Moderus* therfore, who profess *Cabala*, may say they receiv'd it from their predecessors: but they can yeild no account why any Age may not have chang'd that which was in the breasts of few shut up together in a chamber; and so ther's no possibility of farther assurance, then the vote of a Council of State, for its being deriv'd any higher.

But the Arguer demands, whether they cannot ask me, In what age or year their doctrin was corrupted? And I answer, they may very boldly: But, if I assign an age or year, can they acquit themselvs in point of proof? clearly they cannot: for, since there was

was no Register nor visible effects of this doctrin (it being forbidden to be divulg'd) 'tis evident, that cannot convince it was not corrupted in that year or age. He urges farther, the notoriousness of the ly, so impudent as few would venture on: nor reflecting that he speaks of a secret, altogether incapable of notoriousness. May not they add, says he, the dispersion of their Churches through so many Countries and Languages? I yeild they may, but to no purpose, unless they continue *Sanhedrins* in every Country: For otherwise, this dispersion will prove but the derivation from their Council of *Tiberias*, or such like time, which is nothing to the succession from Mo-
ses. Add to this, that the Nation since Christ's time, is infamous for falsifying do-
ctrins and corrupting Scriptures: and, even in our Saviours time and long before, their Rabbins were justly branded with the foul imputation of frequent forgery; their Sects and heresies being grown up to that despe-
rate height, as to deny there were any spi-
rits, or shall be any Resurrection, which is
the very top of impiety.

But (what is no less to be consider'd, than any thing yet offer'd) the very subject of the question is different. The Church, we speak of, is a vast and numerous body, spread o're

o're the world ; and he must be a mad man that would go about to deny this Body has remain'd perpetually visible , from Christs time to ours : however some Heretick may pretend the invisible part , viz. that the *Faith* has been interrupted . But for the *Sanhedrin*, what assurance , nay what probability is there of deriving its pedigree , from *Moses* to the daies of our *Saviour* ? In all their oppressions during the time of the *Judges* , in the division of the *Tribes* , in the raign of their *Kings* , in the captivity , first of the ten , then of the two other *Tribes* , very little mention of any such *Magistrate* , much less evidence of a perfect continuance . How far then , are we from having any certainty of a doctrin's succession , by them , of whom 'tis very obscure , whither any such persons were or no ?

A third objection is collected , from the natural proness in Mankind to conserve *Tradition* ; by which they intend to shew Religion is corrupted : Wherin you may note the force of wit and Logick , to draw arguments against a truth , even out of these very causes , which are made to conserve the truth impugned . The arguments are three . First , that divers Fathers , for zeal to the received doctrin , were very earnest against the belief of the *Antipodes* , which , now , is an ocular

ocular certainty. That divers Fathers did oppose that doctrin, I willingly grant : but that it was for zeal to Religion, and not through the opinion of absurdity in Philosophy, I am not satisfy'd, nor does the Author bring any proof. I remember they object, as absurd, that men should stand feet to feet; I remember they conceit those under us would fal into heaven ; for the rest, some places of Scripture are alledg'd ; so that, not out of zeal to Tradition, but through misunderstanding the Scripture, they fel into this error. Yet I deny not there may, perhaps, be some argument out of Religion ; as men confirm their opinions from all they can.

The second proof, I imagin touches the History of *Virgilius*; who, for a like opinion, is reported to have lost his Bishoprick. But 'tis a mistake ; for that holy man was no Bishop when he was charg'd with this terror, That he held there was another Sun and Moon, belonging to the hemisphere opposite to us, and a new world : nor is it certain, whether truly he thought so, or recanted ; or was falsly accus'd ; but well known he was afterward made Bishop, and lived and dyed with opinion of sanctity.

But though the two first proofs are slender, the third wil require more strength to

resist it; and therfore 'tis especially recommended to the Reader, to look on the place: it being in a Council and our own proper confession, and so apparently strong and altogether insoluble; if the Author be *inexpugnabilis Dialecticus*, as well as St. *Augustine*, in his *Burlesque* phrase.

Thus then begins this Onset, which our Adversary manages with as much civility as strength. I wil also desire you (says he) to look into the 584. Page of the *Florentine Council*, set out by *Binius*: and there you wil find, that the *Latins* confess they added to the Creed, *the procession of the holy Ghost from the Son*, because the contrary opinion seem'd to them, by consequence, opposite to a confes'd Tradition of Christ's eternal Divinity: which yet appears by what Cardinal *Perron* has excellently shewn, not to be contradictory to Faith, but that this consequence was ill drawn: which may have been in other points too, and so have brought in no small number of errours; since neither was their Logick certain to conclude better, nor were they less apt to add to their Creeds accordingly, at any other times, then they were at that. Thus far the charge: And I have been obsequious to so ingenious a request; as wil, I hope appear by my answer, if I light wash my hands from Cardinal *Perron*,

you, with whom I do not engage; nor need I, since the Council has age and can speak for it self. As also, by the way, note that, since the addition of *Filioque*, (which was about the year 449, in St. Leo's time) there has not any tittle been added to the Churches Creed; though very many Heresies have been condemn'd. So that the Objector is forward in his assertions, without seconding them with solid proof.

To come now to the Council, I doubt much he, who was so sollicitous to have me look into the Council, was not so careful as to cast an eye upon it himself: Else he would have found, the question had not been of adding the words *Filioque*, or if not all, but of the using them; the adding having been for the controversy with *Phozius*, the using for the expression of our belief; which the Council says, consists in two points; First, that the Divinity is the same in all the three Persons, that is, there is not three Divinities in three Persons, nor yet one Divinity from which the Persons or Personalities be ~~separately~~ different, and not ~~one~~ ~~more~~ ~~one~~ ~~more~~. The Second, that none should have any cause to suspect the holy Ghost to be ~~any~~ ~~other~~ ~~than~~ ~~the~~ ~~same~~. Wherefore the insufficiency of the consequence, which (he says) Cardinal Kenyon demonstrates, is not to our purpose no

no such inference appearing in the Council : the *Latins* or *Roman Church* only professing that , if the holy Ghost did not proceed out of the Father and the Son , as one *principium* or cause , then the Divinity were divided in the Father and Son , and , by consequence , in the Holy Ghost too , and so *το τρίσι τριμορφι* as the Council speaks .

Whence , we may see , the Opponent mis-took the whole case , there being no question of the cause of adding , but of what was express'd ; nor any dispute of Christ's Divinity , but of the Unity of the *Divinity* with the Persons and in it self ; Nor any drawing of consequences , but an expression of Catho-lick doctrin ; nor any supposed errore , but a truth confess'd both by Protestants and us : and finally , the words are said to be used , to express this point , that *He proceeds from the Son* ; and not question'd why the opinion is held , that He proceeds from the Son , which is far different from what we now contend about .

There is another objection , and Cardinal Perron made the Author , as having reported , out of *Isidore* , that the Jews com-plotted together to abolish the book of *Wis-dom* , because it spake too plainly of Christ . The story the Objector himself wil not avouch , because it would rank the Book (by him

him pretended to be *Apocryphal*) too high : yet, though it be acknowledg'd fals, he conceives it strong enough against us, because it shews such a thing might be done. Let us poize a little the weight of this Argument: It might have been done ; therfore your Tradition may fail you. First I demand, how you prove it might have been done; because *Isidore* said it was done. The *Spanish* Conquerors, when first they enter'd the miracles of the Western World, reported, They climb'd up great hills in the Sea: Therfore was it possible? They talk't much of waters which restor'd Youth: Therfore is it credible? But *Isidore's* authority convinces this. If it were *Isidore* the holy Bishop of *Sevit*, somthing were said: But 'tis *Isidore*, surnamed *Mercator*, one that collects and patches together truths and falsities, almost indifferently; at least our men spare not to reject him in matters of great moment. Thus the bare possibility, that it might have been done, is not, it self, yet, sufficiently prov'd.

But let us pass that, and, without much straining our charity, grant among Jews it might have been done, as not a few think the very Law was lost in the times of their wicked Kings or other oppressions: what inference can they make against Christian Tradition? Of Books of Scripture, peradventure

venture there was a tyme, when some one, or rather any one might have been lost; because it was in few hands: shall we therefore conclude the same possibility of suppression, when we treat of Doctrines universally profest by so many Millions? when we dispute of Practices every day frequented by the whole Church.

Stil ther's one jarring string, that grates my ears with its loud discord; though the croak come not from the hand of these objectors, yet I wil endeavour to put it in tune. Some sick heads roving up and down in their extravagant phantasies wil needs entertain a wild conjecture, that at first our Saviour was indeed stil'd God, and though the learned, who had the knack of distinguishing, knew wel enough the inward meaning then signify'd only a most eminent and god-like person, yet the common People understanding their Preacher simply, as the letter sounded, came by degrees universally to believe his true and real diyinity.* But with what ingenuity can such rambling wits think the chief Principle of Christianity should be so negligently taught? or accuse so many holy Saints of those purest times to be such deceitful Teachers? Besides, did not their rashness blind them, they would easily see the raising the Person of Christ, from

from humane to divine, would necessarily infer a notorious change in the solemn Prayers of the Church and daily devotion of the People, which certainly would give so great a stroak to both, it could not possibly be attempted, either undiscern'd or unrefuted. Lastly the Christian Faith being deliv'red not in a set form of words, but in sense a thousand ways explicated & enforc'd according to the variety of occasions and capacity of the learners: how can any ambiguity of phrase endanger them into a mistake, who attend not so much to the dead letter, as the quickning sense, so variously express'd so often inculcated to them by their makers?

THE FIFTEENTH ENCOUNTER,

*Declaring the state of this Question,
Whether the Scripture can decide controversies?*

THERE remains yet a second part of our Aplogy; for, as this is the Catholicks principle to adhere to the authority of the Church, that is, to the living word written in their Breasts, which governs all their actions relating to religion: so on the other side,

fide, whoever have at any time, (under the pretence of reformation) oppos'd her Authority, such have constantly rais'd up their Altar against Tradition, upon the dead letter of the Scriptures: Which, as the Catholick Church highly reverences, when they are animated by the interpretation of Tradition; so, by too much experience, she knows they become a killing letter, when abus'd, against the Catholick sense, in the mouths of the Devil and his Ministers.

But, before we set our feet within the lists, I am bound to take notice of an opposition, no less common then slight and absurd: and this it is: When we retire to Tradition, after both parties have lost their breath in beating the aerial outside of Scripture, they presently cry out, Cannot Aristotle, cannot Plato, make themselves be understood? why then should not the Bible, as wel, determine Controversies? If this were not after sixteen hundred years of experience, after so much pains of our own, since Luthers time, idly cast away, in tossing the windy balls of empty words, without coming to resolution of any one point, peradventure it were pardonable: but now, alas, what can it be, but an chstinate desire of darkness and a contempt of Gods Law and truth, by a bold and irrational assertion and loud clamours

clamours to beat down the Catholick Church ; like *Dametas* in the Poem, striking with both hands and his whole strength, but winking all the while ?

Let us, therfore open our Eys and look thorow this objection ; Cannot *Plato* and *Aristotle* make themselvs be understood ? Yes; but what then ? Ergo the Scripture can determine controversies ? The supposition wherin all venom ly's is conceal'd; which thus I display : As *Aristotle* wrote of Physicks and Metaphysics, so the Scripture was written of those controversies which since are risen among Christians : But *Plato* and *Aristotle* can make themselvs be understood concerning those Sciences : therfore the Scripture can do as much concerning these Controversies. This ought to be the discourse. But had it been cloth'd in so thin and transparent a dress, the Authors would have blushed to thrust it into light : For, tis a most shameless Proposition, to say the Scriptures were written of the Controversies, long after their date, sprung up in the Christian world.

Beginning from *Genesis* to the *Apocalyps*, let them name one Book, whose theme is any, now-controverted, Point betwixt Protestants and Catholiks. Tis true, the intent and extrinsical end of writing St. Johns

John's Gospel was, to shew the Godhead of Christ, which the *Arians* afterward deny'd; but that is not so directly hit the me, as the miraculous life of our Saviour, from whence the Divinity of his Person was to be deduc'd: and yet the design so unsuccessful, that never any Heresy was more powerful, than that which oppos'd the truth intended by His Book.

But, I suppose, their reply wil be, they purpose not to say the Scripture was written of our present controversies, but of the precepts of good life and Articles of Faith necessary to them, about which our controversies arise. If this be their meaning, their Assumption is as ridiculous, as, in the other, their Major or chief Proposition. For, their argument must be framed thus. As Scripture was written of the necessaries to good life; so Aristotle and Plato, of Physicks and Metaphysicks. But Aristotle and Plato writ so plainly, that all questions, rising about their doctrin, can be declared out of their words: therfore all questions relating to good life, may also be clear'd out of Scriptures. Wherin the *Minor* is so ridiculous to any that have but open'd a Book of Philosophy, that 'tis enough, not only to disanul the proof, but discredit the Author.

And,

And yet were it true, the consequence would not hold: For whoever considers what belongs to the explication of Authors, knows, there is a great advantage to discern the sense of those who proceed scientifically, above the means to understand one that writes loose Sentences. An *Archimedes*, an *Euclid*, a *Vitruvius* wil be of far easier interpretation, where the Subject is of equal facility, than a *Theognis*, *Phocylides*, or *Antoninus*, because the antecedents and consequents do, for the most part, force a sense on the middle propositions, of themselvs ambiguous. Now, the works of *Plato* and *Aristotle* are generally penn'd, though not always so rigorously, yet stil. with an approach to the Mathematical way: The Scripture uses a quite different method, delivering its precepts without connexion betwixt one another. And though I deny not but, peradventure, the Articles of our belief have, in themselvs as much connexion, as the severest discourses of those Philosophers: yet the style, wherin they are couch'd in the Bible, is accommodated to vulgar capacities, and the delivery by way of plain and direct affirmation, without attending to the artificial rules of demonstration.

But, because no controversy can be clear and fit for decision, unless it be prepar'd by an

an exact and rigorous stating the Question ; I first intend to set down my own sentiment, which I conceive is also that of the Catho-
lick Church : and afterward what I collect to be the opinion of my Adversaries; leaving them this free and just liberty, to correct me if I mistake their mind.

First then, we Catholiks no way doubt but the Scripture is the word of God, and of infallible truth, if rightly understood : and that whoever, being out of the Church , receives the Scripture in that quality ; the ground of such reception (if rational) can be no other, then because we taught him so, and deliver'd it to him, as such. For I do not intend to dispute against those *Spirituall*, who, by an Enthusiastical light, can judge of Scripture without sense and reason : And, to those, who pretend either Fathers or other Christians out of our Church , I answer , my meaning is to comprehend in *our* Church the Fathers; for so goes our position ; and consequently all *Sects* either receiv'd the Scripture immediately from us, or from those who received it from us.

Secondly, we doubt not but the Scripture is highly profitable , for the enablement of Preachers to teach, reprove, confirm, in all points of Catholik doctrin , both concerning Speculation and Practice : and by consequence

sequence that the Church were not so thoroughly furnish'd for all kind of exigencies without it; for which reason it is of particular usefulness, and indeed necessity to the Church.

Thirdly, we confess the Bible contains all parts of Catholik Doctrine, in this sense, that all Catholik doctrin may be found there, by places and arguments be deducted thence, nay more, be topically or Oratorially proved out of it: so that, if an able Preacher be in a Pulpit, where he speaks without contradiction, with a full and free scope; he may, ineerly discoursing out of Scripture, carry any point of Catholik doctrin before the generality of his Auditory, and convince at the present such a part of them, as either are but indifferently speculative, or have not taken pains in the question.

Fourthly, I affirm, that if any point be brought to an *criticall* decision before Judges, where the parties on both sides are obstinately bent to defend their own positions, by all the art they can imagin: so the question be not, which part is true, but only which is more or less conformable to Scripture; the Catholik position may be victorioufly evidenced, by arguments purely drawn from thence, compared and valued according to true

true Criticism; without ayd of Fathers, explications, or any other extrinsical helps. Thus far I esteem all good Catholiks ought to hold; and believe that all, ~~xalz n̄ v̄ra~~
~~'eyðosv̄mores~~, doe, de facto, hold.

Now then, to come to the true difference betwixt our Adversaries and us: I understand it consists in this, That having stated a material point, (as whether that which we see and touch in the Eucbarist be truly Christ's body, or only a figure of it, it self remaining substantially Bread) and that this question be to be handled contentiously before Judges, each party pretending to convince and demonstrate, by quotation of places critically exalted to their highest force: whether the Scripture (I say) be a sufficient Storehouse to furnish either side with Texts, unavoidable and convincing beyond any shadow of reply; in the judgement of sworn and expert judges, who are wel practis'd what convincing signifies; and how much the various acceptions of words and mutability of meanings import in the construction of sentences. This is that wherin I engage the Catholik Negatives; and suppose all Adversaries must hold the Affirmative.

And the first reason of my supposition is, because I never see them attempt any other way

ray of disputing, but out of Scripture: or yet, in that, do they use so fair play, as to put the places which favour them on the side of receipts, and those which Catholicks bring to the contrary upon that of evidences; and then having by rules of good Criticism examined the qualities of both, prefer that party which is more deserving.

Next, I know not how that man dare biew his face before any person of common sense, who shal first acknowledg he goes against the opinion of the whole present Age wherin he lives, against the undoubted testimony of a thousand years before him, against the known laws both spiritual and temporal, publikely renouncing all obedience to all kinds of Magistrate, empower'd by God and Man with just authority to conserve those laws; that shal accuse all his kindred, Ancestors, and whole Country of blindness and ignorance, and pretend all the world is bound to desert them and follow him: and this in a matter, concerning no less an interest then Eternity; and after all this so arrogant bawling and high demands, being ask'd what evidence, what proof he can bring to introduce so great a mutation in the world, shal he forc'd to confess, he can but play at cross and pile wих them, to know

know which of the two sentences is true, which fals. For ; setting aside real and irrefragable conviction ; what is there left in speculation , but meer contingency ?

Now this strange boldness, this incredible presumption was undeniably *Luther's* case : and if his, then certainly all his followers : For , neither is the weight and authority of so many ages become less pressing and efficacious against his adherents , nor their first plea improved or amended , but rather weaken'd : if by his and all his fellows labours, as yet no evidence is produced (an infallible sign none is likely ever to be made:) Nor is the change of temporal law's and Princes any motive , to him that goes upon pure reason, and seriously aims at the good of his soul.

Again, he whose discours is not convincing, and yet wil be meddling with truths of highest importance ; is either ignorant of that defect , and then he deserves the name of a rash temerarious fellow that dares, in a matter of such consequence advance Propositions (by passion or precipitation) whose quality himself understands not : or else he knows he does not convince ; then let him at the beginning of his Sermon express so much , and tel his Auditors , he is come to speak to them concerning their salvation ; and

and propose new Tenets about it; but, in very deed, he can neither prove the old Tenets are false, nor those which he shall propose, to be true: Can any one think, if the Auditory have either wit enough to discover so grosse an Impostor, or never so little honesty to care what becomes of their souls, or love to Christianity; they wil not with great indignation pull his jump o're his ears, and tumble him out of his Pulpit? Now what difference is there (so the mischief be done) whether it be foretold the people or no; saving that, to conceal the wrong, is a more wicked and destructive piece of cunning?

Another consideration is, that *in practical things*, more probability approaches to certainty, and, by multiplication, contingency at last begets perfect Necessity; but, in *speculation*, not so. For, as there is more probability to throw seven upon two dice, in forty trials than in four: so, in five hundred, most certainly that cannot fail to be the cast: the reason is, because the number of casting so exceeds the variety of *chances*, that it makes first a difficulty, and after an impossibility of missing. Now, in *speculation*, if no particular cause precisely compel, and determine the effect, variety can prevail nothing; so that, rigorously spe-

king a conclusion is no nearer being true, for a hundred unconvincing Arguments, then for one; whence it follows, where there is no demonstration, neither Opinion is securely the better. He therefore that pretends the introduction of a change in a speculative point, ought either to promise evidence and conviction, or else content himself with silence: for 'tis absurd to move any one to change his *assent* (I speak no here of a *practicall resolution*) without promising him some abetterment.

Lastly, as far as I can penetrate, he that has a changeable and uncertain Religion, has none at all. For, I conceive a Religion (as we now discourse of it) is the knowledge by which we are to guide our selves in our way and progress towards eternal felicity: so that, if the Religion any one professes be not the true, he cannot by its principle perform what is requisite to the gaining of that end: Neither is any knowledge which such a *Probabilist* has, the right and proper means of cultivating his soul in order to future happiness; and therefore it is as impossible an untrue Religion should lead to Heaven, as a false way, to London. Now, if a Religion that is not true, be no Religion, he that doubts whether he has the true, is in doubt whether he has any Religion or none
and

and he that pretends no farther then to doubt about Religion, pretends not to know he has any: but, the act of *knowing* cannot be had, if he that has it, does noe know he has it; therfore he that pretends not to know he has a Religion, confesses himself to have none.

The same is clear in practice. For suppose an Apothecary had compos'd a drug for his Patient; but being incertain whether to administer it like a potion or a glister, should sometimes give it one way, sometimes the other: or a Guide, having undertaken to conduct a Stranger thorow some untroden Wildernes, &c for want of assurance which way to take, should lead him up and down as in a Maze, first to the left hand, then to the right: were not these excellent Masters in their crafts, and worthy of continual imployment; but with this condition, that they practised their Arts upon none but one another? Then, if Religion be the knowledge of conducting our souls to heaven; is not he like to make good speed, that acknowledges himself incertain of the way? who to day marches forwards, and to morrow goes as much backward; to day confesses and adores Christ in the Eucharist, to morrow blasphemcs him, and damns all that adore him; to day prays to

Saints, bears respect to a *Crucifix*, and a compassion to the *dead*, to morrow cries out against all, as *Idolatry, Superstition, and meer Inventions of lucre?*

Still there remains with me one other scruple about this point. Divers great Brains have undertaken the commendations of things, which mankind, is so far from delighting in, that very few can endure them; this aversion rising out of a judgement, not taken up by humour, but taught by nature, which justly abhors all that diminishes or destroys its being, as *Blindness, Folly, Sickness*, and the like: and contrived many perswasive forms and witty inducements, to invegele their Auditory into an evident absurdity. Others we find, who, by whole Sects; maintain'd that all propositions were indifferent; and their practice was, of every subject to speak copiously and plausibly on both sides: and this in good earnest, out of a settled belief that they could make which side they pleasd the more probable. I ask then, whether the probability either of these two sorts of wits bring for their paradoxes, be sufficient to chuse a point in Religion? If you say, I; What imports it in any point which part you take, that is, whether you have any Religion or none? If you say, no; what means

means do you prescribe us to know when a probability is great enough ; or, who's he that is able to judge the degrees of probability, when they are sufficient, and when not ?

Peradventure you may say , In the first case, the evidence of nature shews their probability to be clearly absurd : and I could answer, why may not Nature sometimes be deceiv'd , as *Anaxagoras* would perswade us, when he maintain'd Snow was black ; but I need not ; Tis enough to remember, The questions of Religion are concerning actions whose effects appear not to us ; and yet, ordinarily the effects are the chief means to frame arguments ; and produce certainty , in practice, that the cause is right . Tis enough to remember eternall blisse belongs to the next world ; and the Mysterys we dispute, are such as the Son of God only has seen and brought us tydings of . But, what wil you say to the second sort of disputers, who equall all probabilities ; and are men, against whose eloquence, erudition, and prudence in other things, you cannot except ? To all this I can yet add one plain but very considerable reflexion ; that certainly, to prove any position, those wild capricious Brains cannot find weaker places for their arguments, then a mute , ambiguous, dead writing, not quickned with reason and discourse :

course : which yet, is the boasted ground of all that renounce the infallibility of the Church, in matters of supernaturall belief.

THE SIXTEENTH ENCOUNTER.

Examining five Texts brought for the sufficiency of scripture.

The case thus stated, we have won the field : If I have err'd in framing the question, let them correct it, with these two conditions, that they propose it so, as to leave themselves a Religion, and different from ours : for unless both these subfift, the quarrel betwixt us is at an end. But if I have rightly exprest the point in controverſie, let them bring one place of Scripture that comes home to the question, and carry the Bays. Their position must include these two branches : That Scripture is intended for a ground to decide Controversies in such a contentious way as I have set down : and sufficient to perform this charge. For the former I dare confidently affirm, there is not in the whole Bible an expression so much as glances towards it. And though

the second includes the first, and can have no verity nor substance without it; yet since there are some who discovering not the first, can persuade themselves they finde the second, we wil try how solidly they proceed.

First then, they cite certain Texts in which they say, *the Scripture gives us salvation*: But there is a wide difference betwixt giving salvation, and being the whol means or adequat cause of it, which is the point to be maintain'd, if they wil prove the Scripture sufficient; else all Faith, Sacra-ments, good works, preaching,&c. must be absolutely excluded as unnecessary, since of every one of them may be said, it gives salvation. Whence in common already appears these arguments are so weak and defective, they carry not half-way home to our question: Yet let's see at least how far they reach.

In the fifth of St. John, Christ bids the Jews search the Scriptures, because you think (saith he) you have eternal life in them. Our Saviour was discoursing there of such as bore witness to him: and having nam'd his Father and St. John, at last he descends to the Scripture and tells them to this purpose, You think to have life in the Scriptures; though you deceive your selvs in that

"that opinion; for you have only the kil-
"ling letter, and not the verifying spirit;
"Nevertheless search them, for they bear
"witness that I am the true life, to whom
"you will not through want of charity
"and love of God have recourse to seek it.
"Therefore you refuse me, who come in the
"name of my Father, a sign of Truth, be-
"cause I seek not mine own interest: But
"you will receive Antichrist or some
"other who shall come in his own name,
"which is a mark of deceit and falsehood,
"so perverse are you. This is our Saviour's
discourse: of all which to this argument
belong only these words, *You think you have*
life in the Scriptures; that is, (if I understand
the Text) you deceive your selves, if you
think you have life in them; which surely
must needs be a very strong reason to prove,
Scriptures give salvation: though if the
question were not of the Text, I should
make no difficulty of the conclusion.

And it may be noted that our Saviour
descends to the proof of Scripture, in the
last place: putting *Miracles* the first, as mo-
tives able to convert *Sodom* and *Gomorrha*:
in the second *Preaching*, specially they shew-
ing some good affection to their Preacher
St. John: Lastly, the mute words of Scrip-
ture. And as for *St. John*, our *Saviour* ex-
pressly

preſſly ſays he cites him, in condeſcenſe to them, that they might be the rather mo-
ved to embracē the trut̄h, by that eſteem they
had already entertain'd of their Preacher.
Wheras for Scripture there was only their
own conceit, which our ſaviour ſeems to re-
prove as an humoursom and foward obſti-
nacy, that they would not be convinc'd by
the palpable demonstration of his *Miracles*
(the eaſieſt and ſureſt way) nor reſt upon
the preaching of his *Precuſor*, whom them-
ſelvſ confefſ to be a Prophet; nor laſtly make
a diligent ſearch without prejudice, into
Scripture, which, if interpreted with charity
and humility, might have led them to him
and ſalvation.

The next place is *John 20*. These things
are written that you may believe that Jesus is the
Son of God, and believing may have life in his
name. Tis true both Scripture and Faith
give life; but not the leaſt mention made
here of any ſuch quality in either of them.
This only is declar'd that the end of St.
Johns writing the Gopſel was not to make
a compleat History either of our Saviours
Acts or doctrin; but only to ſpecify ſuch
particulars as prove that Christ was the
true conſubſtantial Son of God: to keep
them out of the Heresy then beginning to
riſe, that they might continue true belie-
vers

vers in the Church of God , live according to its Rules and be saved by so living , that is, by being true Christians or Jesuits; which is certainly the sense of these words , *in bis nomen*, or, *in the name of Jesus* , as to be baptiz'd in the name of Jesus , signify's to be enroll'd among the company known to be his.

Now from this Text we may clearly collect that St. Johns Gospel was not written by the Authors intention for any such end as the argument urges : Nor , that it gives life , more then this one Article does , that *Jesus is the true son of God* ; Nor yet that this Article gives life, but that life is to be had in the name of Christ , whatever these words signify : Only it may be infer'd that life cannot be had without this Article ; but not that this alone is able to give life, or that it cannot be believ'd without St. Johns Gospel , or that St. Johns Gospel of it self is sufficient to give life without the concurrence of Tradition . So that there is no appearance from this proposition that life either can be attain'd by Scripture alone , or cannot be had without it.

The third Text is out of 2 Tim.chap. 3 . That the Scriptures are able to make him wise to salvation through the faith of Jesus Christ . The paraphrase of the place, as I understand it

it, is, O Timothy ! be constant in the doctrin I have taught thee ; and this for two reasons; One common to all converted by me , because thou knowest who I am that deliver'd it to thee ; This is the first and principal reason, *the authority of the Teacher*: Another peculiar to thee, because from thy infancy, thou art vers'd in the holy Scriptures, which are proper to make thee wise and understanding in the law of Jesus Christ, or to promote and improve thy salvation, which is obtained by the faith of Jesus. So that, he speaks not of Timothy's becomming a Christian , but his becomming a through furnisht (or extraordinary)Christian,a Doctor and Preacher.

And the ground on which I build this explication is derived from the words following , where the Apostle expresses this virtue of the *Scriptures* being *profitable to teach and reprove*; as also from this consideration that the sequel, *Be constant to my words or Doctrin, because the Scripture can teach thee the truth of Christs doctrin*, is not very exact, but rather opposite to the former, and plainly inducing the contrary ; as if one should argue , Follow not my doctrin , because mine, but because the Scripture teaches thee it : which directly contradicts the intention of the Apostle, as appears in the vers immediatly

diately precedent, Be stedfast in those things thou hast learnt, knowing by whom thou wert instructed; wheras this other discourse is perfectly consequential, Stand to my doctrin because the Scripture confirms and seconds it, making thee able to defend and prove by arguments, what I have simply taught thee to be true, by the sole evidence of Miracles, which beget Faith, not Science.

But to grant our Adversary the less proper sense and consequence, that the Scripture was to contribute to the salvation of Timothy himself; still ther's an equivocation in those words, through, or by the faith of Jesus Christ: which may be refer'd to those, (*to make thee understanding*) Either so, that the sense be, *The Scriptures* (*in which thou hast been vers'd since thy infancy*) will contribute to thy salvation, so that thou understand them according to the Faith of Jesus Christ which I have orally deliver'd to thee; and this is, in direct terms, the Catholick Rule, that the interpretation of Scripture is to be govern'd by Tradition or by the faith and doctrin so receiv'd, and formally depends from the first words, *Remain constant to my doctrin*: Or, by another explication, which is more material and flat and most incredible, That the old Scripture (*for of that only the Apostle speaks, no other being written while*

Timothy

(*Timothy* was a child) should be able, without relation to the knowledg of Christ by other means to make a man understanding enough to be saved by the Faith of Him; as may be seen by St. Peters being sent to *Cornelius*.

So that, of these three senses, the first is nothing to our adversaries purpose, and nevertheless is the best; The second positively and highly against him: the third incoherent to the words precedent and following, and in it self, an incredible proposition. But give it the greatest force the words can, by any art, be heightned to, they come nothing neer the state of the question proposed which concerns the decision of all quarrels carried on by litigious parties: Whereas this Text's content with any sufficiency at large to bring men to salvation: a point not precisely now controverted betwixt us. Besides *Timothy* being already a Christian; 'tis a pure folly to think the Apostle sent him to the *Scriptures* to chuse his Religion.

The words immediatly following the place explicated are urged for a new Argument: They are these: *All Scripture is inspired from God; and profitable to teach, to reprove, to correct, to instruct in justice, (that is, good life) that the man of God become perfect, being furnished to every good work.* The paraphrase, accor-

according to my skil is thus, *The holy Writ I spake of, is any Book inspir'd from God, and profitable to teach things unknown, reprobate what is amiss, to set straight what is crooked, to instruct in good life; that the Church of God, or any member therof, may become perfect, being, by instructions and reprobations applyed out of Scripture, by such preachers as Timothy, fitted to any good work or all kinds of good works.* This I conceive the natural meaning and most conformable to the Text, were we to seek the interpretation of it indifferently, without any eye to our present controversy. And in this sense, 'tis a clear case, the Apostle speaks of the benefit of Scripture, when explicated and apply'd by a Preacher, in order to the perfecting of those that hear him.

But if, by importunity the adversary will needs have it, that the Scripture should give the quality of being ~~apti~~ to the person himself that reads it ; to content him, I shall not hinder him of his mind, but only prove it nothing to his purpose : For still this must be the sense, that it produces in the reader the excellencies requir'd in a Preacher, namely to make him do all those good works which are expected of him ; as teaching, reprehending, &c. so that one way or other, still the Scripture is apply'd to furnish

nish him with Precepts, Arguments, Examples, and such like instruments of perswasion : but of giving the first Catechism, or binding ones self Apprentice to the *Bible*, to learn the first rudiments of Christian profession, ther's not the least word or syllable that colours for such a conceit: nor can it indeed consist with the direct meaning of the place; since the being already a Christian, is plainly suppos'd in *Timothy*, by St. Paul's institutions *vix voce*, before any exhortation to this use of Scripture. So that, here is no question concerning the first choyce of Faith, but of perfection after Faith: much less any mention of convincing in *foro contentioso*, about which is all our controversy.

Another place is *Acts 26*. where St. Paul, defending himself before *Agrippa* and *Festus*, against the *Jews* accusation, who calumniated him that he spake in derogation of the *Law*, and brought in a new doctrin to the disturbance of the people; made only this answer, that he preach'd nothing but what the Prophets had foretold. His words are these: *The Jews* for this (teaching Christ's doctrin) finding me in the *Temple*, would have kill'd me: But I having obtain'd succour from God until this very day have persisted testifying (or protesting) to great and little, that I spoke nothing

nothing but what the Prophets and Moses had foretold should come to pass ; as, that Christ was to suffer, that he was to be the first should rise from death to life, and preach light both to Jews and Gentiles. This is the true interpretation of the Greek Text, as far as ly's in my power to explicate it, according to the intention of St. Paul. I deny not but the words singly taken may be interpreted, I have persisted testifying to great and little, and in my Sermons saying nothing but what &c. But this explication is neither so proper to his defence, nor at all advances the Adversaries cause : For since St. Paul tells us directly what the points are of which he speake ; whatever can be gathered out of them, only this is said, that these three points were foretold by Moses and the Prophets : and on the other side, the discours is imperfect, running thus, *I preach'd indeed many other things, yet nothing but what was in Moses and the Prophets,* to wit, that Christ was to suffer, &c. His meaning therfore is, that since he was in hold, his perpetual endeavours had been, to shew that these things he was accused to have preach'd against the law, were the very marrow of the Law and foretold by Moses and the Prophets : and that, wheras the Jews expected Christ to be a temporal King, who by force of Arms should restore the house

of *Israel*, to a great and flourishing estate, the truth was quite contrary; for, according to the doctrine of *Moses* and the Prophets, He was to be a passible man, to suffer death, afterwards to rise again triumphantly, as the first fruits of the Resurrection, and to send his Disciples both to Jews and Gentiles to spread the light of the Gospel throughout the world.

What advantage against the necessity of *Tradition*, can be drawn out of this place of Scripture, which doth not so much as talk of the extent of Catholick doctrin, much less come within kenning of our Controversy, is beyond my reach! This I know, that, to say all points of Catholick doctrin can be sufficiently prov'd out of *Moses* and the Prophets, is an assertion I believe our Adversaries themselvs will deny; as being both ridiculous in it self and absolutely discrediting the necessity of the new Testament? and yet clearly, without maintaining so gross absurdities, they can make no advantage of this Text.

THE

M

THE SEVENTEENTH ENOUNTER.

*Examining such places as are brought
against the admittance of any, but
Scriptural proof in Religion.*

WE are at last come to those places in which they most glory, conceiting themselves able by them utterly to destroy all *Traditions*: These are such as forbid to add or detract from the holy *Scriptures*: which, though commonly so explicated by Protestants, yet certainly cannot but appear to every child altogether impertinent to our controversy. For, tis a far different question, Whether we were bound to put no new or *Apocryphal Books* into the *Canon* (which our adversaries charge us ~~never~~ have done) or to take none out (which we charge them to do?) from that now in debate. Whether there be any other means of assuring matters of Faith, beside the Bible? or rather, Whether Scripture in an eristical and contentious way, be a Rule sufficient to decide all controversies in Religion? Nevertheless let us see the Texts they alledge for their opinion: *Deut. 4. 2. Ios. 1. and other*

thers to the same effect.

My first answer is ; suppose these places imported all the force our adversaries pretend : we are not in the least degree concern'd : since all that's said is clearly spoken of a certain Book or Law , properly and specially belonging to the Jews : and no more obliging Christians then the Book of *Leviticus* or the Law of Circumcision.

Secondly : since it is held as a main distinction and opposition betwixt the Laws of the Jew and of the Christian , that those of the Jew were to be written in Stone and Paper , and those of the Christian in the hearts of men by Tradition : it would rather follow (if such Analogy were to be made) that because nothing but Scripture is to be given to the Jew , only Tradition is to be pressed on the Christian .

Thirdly , to the end this place may have the effect endeavoured by the arguer , all the rest of the Bible , except *Deuteronomy* or such other Book , to which the Texts cited particularly relate , may be burnt , or at least cast out of the Canon ; and not have any power to decide controversies , even in the Jew's law . I know 'tis answer'd , that Protestants deny not such Books : Neither do we accuse them of it ; only we conceive we may safely say , they contradict themselves ,

in pressing these places to that effect of one side, and admitting the Books on the other.

My fourth Answer is, that the *Law* it self enjoyns in certain cases, other precepts to be added; remitting the people upon any doubt, first to *Judges*, and afterwards to the *High Priest*, and commanding their declarations to be obey'd, and under greatest penalties punctually observ'd: So that, the consequence drawn out of these placees, is both weak in it self and prejudicial to them that use it.

Nor is the inference our adversaries w^r rest out of the last Chapter of the *Apocalyps* less unreasonable then the former: where, he that adds or detracts any thing from that Prophecy is accursed: whence pleasant discoursers will needs conclude, that Christian doctrin is no otherwise to be proved but by Scripture. Questionless, to speak more pertinently to the Text, they should have laid, it was to be prov'd out of nothing but the *Apocalyps*: but because that would appear too palpable and absurd, they included the rest of the Scripture violently against the express letter and meaning of the Text. This Argument seems to me, as if the fam'd Astrologer Mr. *Lilly*, had obtain'd a Protection from the State; that none should

should presume to abuse his *Prognostications*, by foysting in counterfeit ones, or blotting out any part of his ; and thence, one should boldly infer that all our Courts of Justice were commanded to judg such cases as came before them, only out of *Lilly's Almanack* : with this sole difference , that the arguer here unjustly cogs in the whole Scripture, instead of the single Book of the *Apocalyps*, which makes his consequence far weaker and more unexcusable then the other ; as I confess the similitude I use agreeable rather to the impertinency of the objection, then to the dignity of the subject.

To these two may be parallel'd that Preface of St. Luke, so strongly urg'd by some. The words, as I understand them, are these. *Seeing many have endeavoured to compile a history of the things in great abundance acted among us; according as they who were from the beginning eye-witnesses and instruments of the Gospel, have delivered to us : I also have thought fit (excellent Theophilus) since I was present at all things almost from the beginning, to set them down to thee in order, that thou mayest know the certainty of the Reports which thou hast been taught.* This is the Text, though others interpret it otherwise; who (if they will urge any thing out of their own explication) must first justify it against this.

But out of this, First St. Luke pretends no more then to tell our Saviour's life, like a good Historian; however some of his excellent sayings cannot be deny'd their place in his life, as is testifyed by the same St. Luke, in the first of the *Acts*: and therfore we ought not expect to know more from him, then was fit for an Historian to report; that is, the eminent deeds and sayings of our Saviour. Now, the end expref'd in the Text for the writing of this History may be understood two ways: One, that *Theophilus* might know which reports were true, which fals: The other, that *Theophilus* out of the recital of Christ's miracles and heroical actions might understand the greatness of his person, and by consequence the certainty of his holy doctrin, which depends from them; But whether one or the other, however there is not a word that this Book should serve for a Catechism to teach him and all the world the entire body of Christian doctrin, which must be our Adveraries meaning.

There are yet two passages I must not omit, because our Adveraries make great account of them: one is the fourth Chapter of the first to the *Corinthians*, *That you may learn in us, not to be wise beyond what is written.* To understand this place, you must know

know there grew some emulations betwixt the disciples of the Apostles, (if I may guess) betwixt those of St. Peter and St. Paul. This St. Paul reprehends at large: but for fear of making the breach wider, instead of closing it, would not name St. Peter, chusing rather to put the case, as if it had pass'd betwixt himself and *Apollo*: and first uses this argument, that *Paul* and *Apollo* are but Ministers of Christ: therupon after some diversion, he comes to tel them, how all that any man has, is from God and for the people; and concludes, to have all esteem'd as the Ministers of Christ and dispensators of his Mysteries: And after he has express'd how little he concerns himself, whether he be wel or ill reputed by them, concludes, telling them he had taken those two names of *Paul* and *Apollo*, to teach them this point; and then brings in the words alleadg'd, which I may venture to paraphrase thus. *I have disguis'd my discours concerning the esteem you ought to have of your Preachers, under the names of Apollo and my self; that, by what I teach you to be due to our persons, you may learn not to be affecked to your Preachers, above what I have written to you about a dozen lines before: to wit, that they are all ordain'd for you Ministers of Christ and dispensers of his Mysteries; to the end one of you do not swell with pride*

or

*or choller against another in any mans behalf,
and so breed Schisms and contentions among your
selves.*

This is the meaning of the Apostle; as will appear to any judicious understanding, that can be content to read and diligently weigh the whole composition of the discourse. And here we are unwillingly constrain'd to observe the desperate shifts of many of our adversaries, into which either the rashness of their passions or necessity of their cause engages them: for so, in the Text we now treat, they presently snapt at a piece of a sentence, where they found this charming word (*written*;) and that was enough for them, without ever troubling their heads to consider or sense or connexion in order to the framing a legitimate argument. For, had they but taken the immediately precedent line, *These I have dignized into Apollo and my self for you*, and then brought in the words cited, *That you may learn in us, not to be wise above what is written*; the nonsense would have declar'd it self, and stumbled the Reader, who could not but presently have check'd at the inconsequence. And the verse following would be likewise incongruous to these, *that you be not sweld one against another for any man*: For, what connexion can either the words precedent, or sub-

subsequent have, with this, that, You are to learn your Faith out of the Scripture & and yet I have translated the Latin *Sapere* or Greek οστειν, against the true sense, for the objectours advantage ; wheras the true meaning is not to esteem them higher, or bear themselvs, as if their Masters were higher : and thus the very English Translation yeilds it.

The latter place is out of the first to the *Galatians*, where he warns them, that *whichever comes to preach any doctrin, besides that which He had taught them, they should refuse him communion, or account him execrable.* This passage I have always esteem'd very strong and pregnant for *Tradition*, and our Adversaries call it a most illustrious proof against it. I confess at first I was at a loss to imagine how they could frame an argument out of so unfavourable a Text : but at last, I perceiv'd it might perhaps be thus, St. Paul (said they) preach'd nothing but what was written, as he testify's to *Agrippa* ; so then, all he preach'd was *Scripture* : But he commandes them to receive no other doctrin, but what he deliver'd them : Therfore , he enjoynd them to make *Scripture* the Rule of their Faith. This is (as far as I can find) the fulle epitome of their discourse upon this Text.

But

But, considering that what is in Scripture may be deliver'd by preaching, without any mention of Scripture ; me thinks though all St. Paul taught the Galatians had been written, yet it follows not He commanded the Galatians to hold the doctrin from Scripture ; For those two words, *what we Evangeliz'd to you, and what you have receiv'd,* signify so plainly *preaching*, that I can collect nothing from this place, but that they were to hold their Faith because *He had preach'd it*; then which 'tis impossible to imagine a more efficacious argument to demonstrate Tradition.

' And, to this effect, he exaggerates his own quality ; that he was one who had not receiv'd his doctrin from man nor by the entremise of man, but immediatly by revelation from Christ : and afterwards, (upbraiding the Galatians for their inconstancy) asks them, whether they had receiv'd their Christianity by the works of the Law, or *ex auditu fidei*, by hearing of the Gospel ? So that, in effect, his command is to the Galatians, to stand to his preaching, that is, to Tradition for their Faith : and this not only against all men but even Angels, should they come down from Heaven to preach any thing contrary. For, that the word *preter* may signify *contrary*, is too well known to be

be insisted on ; But, that it signify's so here, the particular occasion of this discourse makes evident ; St. Paul expressing that *some intruded themselves seeking to overturn the Gospel of Christ* : and charging upon them that, wheras they had *began in spirit*, they *ended in flesh*, and the like : Wherefore it is plain, he spake of doctrin contrary to what he had preach'd. But if prater be taken for *besides*, it will signify *besides Tradition*, not *besides Scripture* : there being not the least mention of Scripture : Now, how soundly it is proved that St. Paul taught nothing but what was *written*, is before examin'd ; which yet if admitted true, were nothing to the purpose. For, 'tis not the Catholik position, that all its doctrins are not contain'd in Scripture : but not held from thence nor to be convinced out of the naked letter, especially in a pertinacious dispute : A question certainly not so much as dream'd of in this place of St. Paul.

And now to close this whole discourse, I shall only add one short period : as a prudential reflection upon the different fitness and proportion these two methods have, in crder to determine controversies. That, in case where any two parties disagree, *Tradition* is very seldom so much as pretended by both, and if at all, still in points of less importance :

portance: wheras Scripture is continually alledg'd by all sides, how numerous soever their factions be, and how fundamental soever their differences: An evident sign, the way of resolving by *Tradition*, is incomparably preferable to that of judging by the bare letter of Scripture: especially if, still upon examination, one of the pretended opposite Traditions prove, indeed, either not sufficiently universal or not positively contrary to the other, but, perhaps a particular custom of some Province, as *Rebaptization*: or only a meer negative Tradition, as that of the Greeks concerning the *Holy Ghost*.

THE

THE EIGHTEENTH ENOUNTER,

Declaring the reasons of the Authors concluding, without proceeding to the examination of the Fathers Testimonies.

I Have omitted the petty quiblets of Criticism which our Adversaries use to press in divers of the places I explicated : not only because they are often fals, most commonly strain'd, and always such pigmy bulrushes, that they merit no admission into a grave discours : but chiefly, because, considerih largely the Antecedents and consequents to the Texts alledged, I found the substance of them wholly mistaken and nothing to our purpose : and that such arguments are the abortive issue of immature brains, not able to distinguish the force of Canon shot, from a Faery's squib or a boys pot-gun.

And I dare (had I good conditions) maintain that, in all the differences betwixt Protestants and us Catholicks, they cannot produce

produce one place of Scripture, in which the words can bear a sense that comes home to the state of the question. I know many urge those of the Decalogue against Images: To which I answer, with words analogical to those of St. Paul, Who (speaking to the *Galathians*) protested that whoever circumcis'd himself, as a thing necessary or because of the old Commandment, was bound to keep the whole Judaical law: So say I, whoever condemns Images, upon this prohibition of Moses, is bound to keep all the law of the Jews: For, if these words be a law to us, because they are written in theirs, all that's written in their law must be so to us; since he that made one, made all; and, for whom he made one and deliver'd it to them, for them he made and deliver'd all the rest, as one entire body of law to be observ'd by them. He therefore that counts himself bound by this Law, must (if he have common sense) esteem himself equally obliged to all the rest.

Upon the same reason hangs the keeping of the *Sabbath day*; for, of all the Decalogue, these are the only two points unrepeated in the new Testament: so that, all the rest we are bound to accept in virtue of that, but these two we cannot. Wherefore, whoever holds, *The Sabbath day is commanded by God*, either

either does so because he finds it in the *old Law*: and to him I protest he ought (in consequence to this judgment) submit to all that law and become a *Jew*: or else, because he finds it in observation among Christians, that is, in *Tradition*: and to him I protest, he is bound to embrace all that comes down by *Tradition*, namely, the whole Roman Catholick Faith: Therefore, every rigorous observer of the *Sabbath*, is bound in common sense, either to be a *Jew* or a *Catholick*.

To make an end, I know our adversaries alledged many sentences of *Fathers* to prove the sufficiency of Scripture: wherof the most part I am sure are as far beside the state of the question, as those places of Scripture we come now from examining. However, I finde my self, not concern'd to look into them: pretending no farther at this present, then to consider the ground upon which those I oppose rely, for their assurance, that Scripture is sufficient to decide controversies, according to the state of the question, as it is proposed. Now, because they reject wholly the Authority of *Fathers*, from a definitive sentence in matter of Faith: it is impossible for them, (if they are not quite *Bedlamites*) to rely on their Authority for acceptance of Scripture; for what can be imagin'd

gin'd more palpably absurd then to receive upon their credit the whole Rule of Faith, and yet not take their words for any one Article of Faith ? and consequently what can be imagin'd more vain and fruitless then for me to lose my labour in striving to shew that Protestants have no colour from Antiquity , to expect this al-deciding power in Scriptures whilst themselvs over the whole multitude of Fathers is not capable of giving a sufficient testimony for their reliance on Scripture : since therfore there is nothing like a ground in Scripture , and they scorn all ground except Scripture , I must leave them to the freedom of doing it without ground.

E I N I S .

DAILLES ARTS DISCOVER'D:

OR,
His Right Use,
Prov'd
A Down-right Abuse
Of the
FATHERS.

By Tho. White, Gent.

E Z E C H. 13. 12.
*Ecce cecidit Paries : nunquid non dicetur
vobis, Ubi est litura quam linistis ?*

Printed in the Year
1654.

Yermin

1878



DAILLE'S ARTS DISCOVER'D.

THE FIRST SURVEY.

Of the nature and subject of Daille's Book.

Aving clos'd the precedent Treatise which this consideration, H H that, since Protestants disavow to be determin'd by the authority of Fathers, I had just title to decline any farther search into those reverend Witnesses of our ancient Faith; being a task that would require some labour of me to do, and yield no profit to them, when done.

Yet, I easily observ'd, that, as my excuse (to indifferent Persons) will defend me from the imputation of being troubled with the Writing-Itch: so, it seems to engage my clearing my self of a far more important

charge, which otherwise might occasion some passionate or captious spirits, to fix this scandal upon me, that I acknowledge not the judgment of Antiquity; an injurious aspersion, which the French *Daille* has actually endeavour'd to cast upon the whole *Catholik Church*, in his abusive Treatise, of *the right use of the Fathers*.

And because that Monsieur's Book is Denizon'd among us, by the adoption of those two great *Secretaries* (whose names forc'd me into this imployment) and rais'd to the esteem of being the source whence their streams took their current; I cannot but give my *Reader* a hint concerning it: for no other reason, but only to make him understand, what *Great men* are subject to, when the luxuriosness of their wits carries them beyond the bounds of those professions they are skild in.

With this Note therfore we wil begin our discourse; that, Many great and nimble wits, both ancient and modern, have (merely for their recreation) undertaken to plead the cause of natural defects, and striven to set them above the opposite perfections: like *Aesop's Woolf*, who, having lost his tail, would perswade other Wolvs to cut off theirs too, as unnecessary burdens. But, nature contradicting this Art, and by a perpet-

tuall current of impressions, forcing us to the contrary belief; such quaint discourses gain no more credit then Prismatical glasses, in which we are please'd to know our selvs delightfully eosen'd. Now, what in these men, is only a Caprich of wit and gaynes of humor, were it applied to a businesse of high concern, and which could not be judg'd by our senses, but requir'd a deep penetration to distinguish right from wrong, would certainly be a most pernicious and insufferable wickedness: a trap to ensnare and ruin all the weak and unlearn'd, whom either the cunning of Logick can deceive, or sweetnesse of Rhetorick inveagle.

But, being arriv'd already within sight of my designed Port, I beg my Reader to believe me of that discretion, as not easily to lanch forth again into the main Ocean of a new bottomless controversy: and therefore I shall only essay to decipher the quality of the Treatise in common; leaving its strict perusal to them that are more at leisure, and have their Noses better arm'd for raking in a dunghil.

To make then a neerer approach to the work, I shal begin with the Author's intention, which aims at no lesse then this bold and desperate attempt, To disable the Fathers

Fathers from being Judges in the Controversies of this present Age. Let us enquire the true and genuine sense of this proposition.

And first, who are signifi'd by the word *Fathers*? For this he assigns us three Ages: from *Christ* to *Constantine*; from *Constantine* to *Gregory the great*; and from *Him* to *Us*. Now, this last part, (though it contains a thousand yeeres,) he cuts off from the score of Fathers, and much more, pulls them out of the Bench of *Judges*: the middle division he grumbles at, as not being worthy of, or, at most hardly admittable to that appellation; the first Age alone he freely acknowledges.

By what Criticism he does this, I am not able to understand: For, when I learn'd Latin, *Pater* signified the immediate progenitor of the Son; and *St. Paul* was of that opinion, telling his Converts, They had no Father but himself, because he had in person, begotten them by the Gospel: and though, by ampliation, this word has included also the Parents of our Fathers, and upwards even to *Adam*; yet how it comes so to signifie the most remote, as to exclude the nearest, is beyond my skil in Grammar. Pray, let this good Definitor reflect upon himself: if the first remembred of his race had died without Issue, how could he have been.

been one of his Forefathers? no more, had there been no Preachers after the first three hundred yeers till our time, should we have accounted those Primitive Ones our Fathers. That they are Fathers, then, is because they begot Preachers, who continued the propagation of the same doctrine to our daies: which we profess they did among us; and that therefore we are their Spiritual Off-spring, they our Fathers.

But *Daille* and his Comorts fault is not, that they contract the compass of the Fathers; but that they acknowledge any. For they are all Mushroms, sprung up as new as the morning, not so much as one from another, if they be true to their tenets: every one of them is bound to say to *Calvin*, as wel as to the Saints, I believe not for thy word, but I have heard it from the Apostles own mouths in the Scripture.

Though indeed I have no reason to quarrel much with Him upon this point: for, if he acknowledges the word *Fathers*, he denies the *Being or Virtue* of it in them; since, to be a Father, is to propagate Christ's doctrine to posterity: which quality he must of necessity deny them, whilst he thinks their doctrine not to be that of Christ; and that it ought, by every private man, be brought to the test of the *Bible*, and so far accepted or refus'd

refus'd, as, to the grave judgement of some judicious Blue-apron, seems agreeable to the sense of Scripture.

This, then, is the pious design of this Author, To insinuate a belief, that, since the Apostles daies, there has not been a sufficient living Witnessse: of what they taught the world, or what Christ taught them. In which there are two notorious propositions infolded, worthy to be look'd into. First, that these good Christians, at one leap free themselves from all the bands of Community and Society of mankind, and from all subjection to the Kingdom of Christ, which they flatly deny. For, Nature teaches us, there can be no Government without Judges; I mean, living Definitors and Deciders of occasional debates: therefore, if Christ has left no Judges upon Earth, he has no kingdom here: such Judges I speak of, as should administer His Law; for he came not to plant temporal Kings, but a spiritual Regiment, wherin, if he has had no Judges since the Apostles decease, his Kingdom expir'd with them.

Now then, the whol drift of this Writer is, to establish an absolute *Anarchy*; where every one indifferently shall be Master without control, in that great and principal Mystery of training up souls to eternal happiness:

ness : which by how much more dark and difficult the spiritual conduct to future bliss is, than temporal government to present wealth and security, so much more unreasonable and unnatural must the position be, that dissolves all obedience to Ecclesiastical Superiors, and abolishes all *Order* in the Church : An assertion justly to be abhor'd by any, who has the least spark of love to that only great Good, the salvation of his Soul.

The other Proposition is, that since the Apostles time, there has been no publik either true doctrine or good life, in that part of the World which we call *Christian*. I do not mean, there may not have appeared some vertuous actions in private persons, (though perhaps the consequence might be driven so far;) but that, all visible Companies have had both their *Doctrine* spotted with foul *tenets*, and their consequent *practices* polluted with Superstition and Idolatry : For, as this is one of the main grounds for their rejecting the Fathers; so, the reason *a priori* (which they alledge) being once admitted, evinces the truth of the Conclusion I charge upon them : it being evident, that if because *man is fallible*, the Fathers are insufficient to propagate truth to their posterity; and, out of the position of insufficiency

ency, must of necessity follow the consequence of defect; certainly then, the following generations had not sufficient instruction, either for belief or actions. And indeed, the *Reformers* themselves acknowledge as much; since they esteem the Fathers errors so gross, that it was fit to leave the communion of that Church, wherin they are defended, rather than accept of such abominations. Now if this be not to deny all good life, and the main and universal fruit of Christ's passion, even in those prefer'd Ages, I have lost my little wits.

This, therefore, I say, is the aim and project of his Book; to prove, That since Christ's time, there has been no sufficient living testimony of the Truth of Religion, no command or government of Christians, as Christians; and lastly, no holiness or good life, nor any fitting direction among mankind brought in and stated by our kind Saviour and wisest Law-giver Jesus Christ. Now, how great an encouragement and advance this may prove, either towards virtue or study of Religion, I understand not. This I know, if any would purposely seek to draw off our hearts from all hope of heaven and practice of virtue, I cannot imagin a more efficacious argument, then, First, to tell how much pains our Saviour had

had taken to plant a right *Faith* and *Christian life*, in so many years of example and Preaching, closing all with such strange unparalleled sufferings: Nay, that he had sent the *Holy Ghost*, in so manifest and glorious a manner from heaven, upon his *Disciples*, to fire their hearts with *zael* and impower their hands to *Miracles*, giving them Commission to publish his *new Law* over all the *World*, and solemnly engaging to assist them for ever: And yet afterwards bring in proofs, how, notwithstanding all this, soon as these *Apostles were dead*, Idolatry and corruption, both of doctrin and manners, began presently to appear, in the greatest and best Members of the Church, even the immediate *Disciples* of the *Apostles*; and in shord time, so over-run the whole *World*, that the means of *Salvation* was generally lost, and the way to heaven obstructed with an universal deluge of vice and superstition. These proofs are the work of our excellent *Author*: whence I think it no boldness to conclude, this Treatise, of the right use of the *Fathers*, is the perfectest piece that ever was written, for the utter extirpation of *Christian doctrin*, and absolute ruin of all *virtue*. For, when I turn o're the Book, I cannot but acknowledg it full of as good Topicks, cast into a neat a stile, and qualify'd with as seeming

seeming a fit temper conveniently to betray unwary souls, as any modern I ever read: but I fear not, these few animadversions I have hastily collected, sufficiently demonstrate to the sight of any that will but open their eys, how dangerous and damnable a poyson lies hidden under that gilded hypocritical cover.

THE SECOND SURVEY.

Of the two first Chapters of his first Book; wherein he urges that the Fathers of the three first ages were few, and their writings wholly uncerning our Controversies.

The intention of the Work being so pi-
ous, so conformable to nature and the
ways of the Author of nature; you cannot
chuse but expect the proofs very sound and
convincing: And, if you will believe ei-
ther my Lord of Bristow's judgment or my
opinion, we shall easily agree in his Elogium,
both of them and their Author, that little
material or weighty, can be said on this subject,
which

which his rare and piercing observation has not anticipated.

To understand his persuasions the better, I entreat you, reflect upon two ways, or rather two parts of one way, ordinarily chosen by such jugling Orators, as we before made mention of ; who use to employ their wits in contradicting open verities.

The first is, to talk much of the common notion, when the question is of a particular. As if one would undertake to dissuade a man from travelling to *Rome*, because 'tis a long journey ; he will plead the inconveniences which accompany long journeys, and immediatly talk of Wildernesses, wild Beasts, great Robberies, dangerous Rivers, unpassable Mountains, want of Company, and disfurnishment of all accommodations by the way, & a thousand such frightful narrations which occur in the misfortunes of Shipwreck'd men, and the desperate voyages of Romance-Lovers : But never descend to consider, whether all these be found in the way to *Rome*, or what remedies are provided to correct such Symptomes ; knowing too wel, that equivocation is easily couch'd and ambushed in common propositions, but soon detected, if a descent be made to particulars.

The other Fallacy is, To assign real inconve-

conveniences, but not tell you how far they annoy the Subject, alledging many sad things, but concealing how great they are. As a man may have the Gout or Stone in so slight a measure, that they shall never trouble him : yet a third person, who hears the melancholy relation, may conceit and pity his case as most deplorable ; because the Reporter, not expressing the violence of these diseases, leaves an impression in our minds of such a degree of pain and affliction, as we ordinarily commiserate in those that suffer the extreameſt fury of such vexatious tormentors.

These two Fallacies run, in a manner, through his whole Book ; which he divides into two parts, very methodically. In the former, he pretends to shew 'tis an excessive hard, if not impossible, task to know the meaning of the Fathers : In the latter, that, supposing their sense were known, it importeth little to the dispatch of controversies ; they being not infallible, nor without all danger of error : grounding himself on this maxim, that *the understanding neither can, nor indeed ought to believe any thing in point of Religion, but what it knows to be certainly true.*

Which, had it come out of a *Roman Catholic*'s mouth, would have sounded gloriously,

ually, and worthy the dignity of that Faith which God and *Iesus Christ*, being the Author of, have compleatly furnisht with clear and solid principles. He perhaps would have offered you choice, either of *Faith* or *Knowledg*; produced in order to this, as perfect demonstrations as *Aristotle* is ador'd for; and towards that, engaged you in the most evident directors of humane life, and clearly evidenc'd, by the principles of common sense, that, if you refuse the Authority of the *Roman Church*, you renounce all the certainties on which you build every serious action of your life; & in a word constrain'd you to deny or affirm somwhat that your self, in another case, will confess a meer madness to affirm or deny.

But, in *Monſieur Daille's* mouth, who, in his next words, will cast you upon the vanity of a broken breath, which has been a bousing and fearing these hundred years, without any profit in the certainty of its meaning; I cannot pierce farther, than that this glorious principle is assum'd, as the readiest means to betray his Auditor into a despair of Christianity, and then leave him in the gulf of Atheism.

However, let's see the nature of his proofs, which for the first point, he has screw'd up to eleven. The three first are, that the Fa-

thers

ther's works, especially in the three first Centuries, were very few, and of matters far different from the present controversies; and besides, many false writings fater'd upon those Saints by unworthy persons; (of which last imputation my third Survey gives you a more exact particular.) Nor can I deny any of this, but I find two exceptions, which I believe would shrewdly trouble the Minister to answer: One, that those of the pretended Reformation, who have so much modesty in them, as not to renounce utterly the authority of the whole Church of Jesus Christ at one blow, strive to shelter their nakedness in these three Centuries: wherof these three arguments make me plainly see the reason, Because by the paucity of Books, the difference of Subject, and pretence of Forgery, they hope nothing can be made evident for those Ages: and so, the purity for which they cry up those days as only worth our conformity, is in that sense the Post says, *pura sunt plateæ*, that is, ther's no body in the streets.

My other unsatisfaction is, He does not shew that even in these ages, and those very works which he acknowledges for the Authors home-born Children, and to have descended incorrupt to our daises, there is not sufficient to convince all Hereticks.

For,

For, though every particular point peradventure cannot, in so few works and written so accidentally to our purpose, be clearly demonstrated; yet, the generality of the Rule we are to follow in Christian doctrine is so manifestly set down, in those very Fathers he admits, that, were their writings made our judges, no man could possibly be an Heretick: since, as the material points the Fathers wrote against were different from ours; so the formal ones, as the deserting the Catholick communion, the renouncing the testimony of Apostolical Seers, and the biding themselves under the leaves of Scripture, were common to all the ancient as well as modern Hereticks. But however, if he cannot maintain, that there is not enough left to convince the truth; his proof is deficient, and wholly useless to the end he brings it.

One observation more I cannot chuse but note: He quarrels with some Catholick Doctors, who prefer the second Tricentury before the first; as to the right understanding the sense of the Fathers: Which he says he takes for a confession of the want of testimonies in the former Ages, and doubts not but in equal clearness, they would prefer the first Tricentury, for point of purity before the latter. But either his own opinion or mis-understanding our Fathers de-

ceiv'd him : For, we do not imagin the former ages *more pure* then the later , since we admit no errors in either , but make no question that the universality of Fathers in any two ages held the same doctrin ; and so, the Faith of the second *Tricentury* being known, we account *that* of the former undoubted; especially we all believing the latter Fathers receiv'd their doctrin from the former, not by reading their Books, which belong'd to few , but by being instructed from their mouths who had receiv'd it from them. But he thinks his Reformers very probably maintain that Christian Religion has long been in a dangerous consumption declining still by little and little , and losing in every Age some certain degree of its Primitive vigour and native complexion to which purpose he cites the words of *Hegesippus* out of *Eusebius*, *That this infirmity began as soon as the Apostles were dead.*

This position sounds to me, as if the opinions they cry out against for abomination enter'd so early into the Church ; and having continued in it so long , that they can now reckon fifteen Centuries : nor can I desire either a more ingenuous confession or stronger proof of the truth of those doctrines, which the nature of Christianity has preserv'd with such exact care, and constant tenderness than

In so many ages , not one of them has been forgotten, not one of them ever oppos'd, by those who, in all generations, have stil been accounted the sound party of Christians. Besides, I should expect, that so foul a blemish, as these bold accusers lay upon the Church; viz. that she has been an Idolatrous and abominable Harlot, ever since the death of the Apostles , ought not to be grounded on bare probable conjectures, but evidently convinced ; under penalty that, otherwise, the Calumniators should suffer, at least, as heavy a Censure, as they attempt to pass against the Church.

But, because, for the maintenance of this odious slander , he chiefly rely's on *Higgin-*
pus's testimony; let the witness be fairly examin'd ; and that according to the Authors own citation, which runs to this effect, *Af-*
ter the Apostles death, the Masters of Seduction began publicly and professedly, to vent their falsy named Science, against the preaching of the truth : which, in plain English signifies no more, then that Hereticks rose up against the Church : and is so far from arguing the Churches corruption, that it strongly concludes her purity , since the doctrin, which falsehood contradicts, must necessarily be it self true. Thus clearly it follows from these words, that the wrong imputed cor-

ruption was out of the Church, and soundness of Faith in her Communion.

But, if we look into the Text exactly, the meaning of that passage is this, *After the Apostles death, the conscience of Heresie took its beginning*, that is, Hereticks grew into a body, daring to shew their heads, where, before they lurk'd for fear of the Apostles: which expression manifestly proves, They began to make congregations, distinct from the true Church. And, this being evident, we cannot be troubled with those words going before in Higesippus, which say, till then the Church was a virgin and uncorrupted; for it is a phrase natural enough, to call the body corrupted, whose putrify'd parts are cut off or rotted away, as those degenerate members were from the Church of God: And so this very Daille could cite (upon another occasion) these self-same Innovators under the direct notion of Hereticks, when he thought it might better serve his turn.

THE

THE THIRD SURVEY.

Of his 3^d. and 4th. Chapters, wherin he objects forgery and corruption of the Fathers works.

AS to the third point, of *Forgery*, our Monsieur dilates himself exceedingly ; but, how much to the purpose, some few notes wil discover. First, he objects many counterfeit Books, that are not now extant, nor have been these many Ages : and think you not there must necessarily arise a strange obscurity in our Controversies, from such forgeries ? Then, he complains, that Transcribers have put wrong names to books, either for the better selling them, or out of ignorance ; and, in some of them, the question is about Authors almost of the same age : all which is likewise little to the point ; ~~for~~ where the *Ages opinion*, and not the particular credit of the Author's learning is requir'd ; the authority of one understanding writer ought generally to weigh as much as another ; and this is the case in controversies; where the sense of the Church, not

not that of private Doctors, is the subject of our inquiry.

Neither must I forget his defamation of the ancient Christians, as counterfeiters of the *Sibyls Prophesies*, out of the calumny of the wicked *Celsey*, which nevertheless we see *Lactantius* stands upon to the Heathens faces. He omits not, for a notorious piece of forgery, that the Canons of the Council of *Sardica* are cited as of the Council of *Nice*: wherin nothing is more certain, then that the Canons were true, though not admitted by the *Greeks*, who, being cal'd, would not come to the Council. So the question stands meerly upon this, whether they ought to be cal'd the Canons of *Nice*, being made by a Council gather'd afterwards to confirm the former? which the *Latines* defend, and the *Greeks* dislike. Doubtless a main forgery, to be urg'd by this temperate man, whose charity, no question, would have winkt at small faults.

Yet because no ordinary satisfaction will content him, though those *Popes* were all both commended by the Ages in which they liv'd, and reputed Saints by the ensuing *Church*, and One of them that great *Saint Leo*, whose Oracles were so highly esteem'd in the Council of *Chalcedon*: I will briefly set down the case. The *Arian Emperour*
Con-

Constantius (though yet, for fear not declar'd such) summon'd a Generall Council of the Eastern and Western Churches, to a Town cal'd Sardica. There assembled betwixt 3 and 4 hundred Bishops. The Arians, seeing themselvs like to come to the worst, by the number of the Orthodox party, upon sought pretences, went to another place, cal'd Philippopolis; where, making an assembly of their own, they term'd it, from the Emperours Summons, the *Council of Sardica*: And, partly by their diligence and sending circular Letters thorow Christendom, partly by joyning with a great faction of *Donatists*, but chiefly (as it may be justly believ'd) by the power of the Emperours Officers, made the name of the *Council of Sardica* passe for the denomination of their Conventicle, both in the East, and thorow such remote parts as had not special intelligence of what pass'd in *Sardica*. Hence, any *Canons* pretended to be order'd at *Sardica*, were blotted before known: wherupon it fel out, that the small party which knew the truth, was forc'd, in their collections of *Canons*, to place these next to the *Council of Nice* (as their order requir'd) without a name, and as an *Appendix* of the Council. In this posture these *Popes* found them about an hundred yeers after; and, whether it was that

they

they were not sufficiently acquainted with the Accident, or whether they thought the action legitimate, and the ground of it sufficient, they urg'd them as Canons of *Nice*; and, after the matter was examin'd, bore the Cause, in force of them, and continu'd on to posterity still the same denomination.

This is that soleman Forgery he decries with so loud a clamor; and concludes his vehemency with so notorious a falsehood, that every three-penny Controvertist can spit in his face. For he says, that even now a great part of Christendom holds, and 'tis generally urg'd by all, that *the Popes Authority in Appeals* was first given him by the Council of *Nice*: wheras, the most ordinary opinion is, that 'tis *jure divino*; and those that look on *jus positivum*, are so cunning, as to distinguish the Council of *Nice* from that of *Sardica*; and in that of *Nice*, seek only a *Testimony* of what was in use before the Council, not a *Gift* of this Authority.

His next accusation concerns certain writings that both the Catholiks and pretenders to Reformation agree to be Counterfeit: which, how little it imports our Controversie, since neither party grounds any doctrin upon them, needs not be express'd.

Another

Another sort he counts for Forgery, when Catholiks, among themselvs, question certain pieces of ancient Authors; in which case, he still joyns himself to that part of Catholiks that refuses to admit such passages for legitimate, and then immediately charges all the rest who receive them, with downright forgery: which is the same as to call all men Knaves, that are not of his side; as if no real and just doubt could be made of Authors by sober and vertuous persons, but all must be imputed to malice; so that, this exception is plainly a peevish and shallow cavil: and besides, no waies available to his purpose; since, that which is in real doubt among Catholiks, can be no argument against Heretiks.

He that has patience enough to take notice of these qualities in his Chapter of *Forgery*, and see that, besides this, he has nothing in it but airy discourses, in common, how writings may be corrupted, cannot chuse but say

--*Movet Cornicula risum,
Furtivis nudata coloribus.*

And yet suppose all he endeavours were true, in *abstracto*, there remains stil the application; wherein if he miscarry, instead of pulling down the *Fathers*, he lays himself in the dust: for, after never so many

Books

Books never so much disabled, if we can finde a Library full of unsuspected and universally acknowledg'd Authors, we sufficiently discover the impertinency and deceitfulness of this manner of proceeding.

Therefore, to prevent this inconvenience, our quaint Discourser raises two suspicions against the confess works of Fathers: One of *Corruption*, the other of *Obscurity*. The former he begins from the escapes of *Transcribers*; which, as we cannot deny to have some force, if spoken *in common*, so apply'd to *particulars*, we shall find little important to our purpose: For, if the question were of some *two or three Sentences* spoken *by the by*, such perhaps might be suspected, though not justly, without better ground then a bare surmise; because, where the error of the Transcriber has its amplitude to happen in one of ten thousand lines, to say it lights *just here*, is a very weak conjecture, unless there be more particular causes of jealousy alledg'd, (which may apply it to that place,) then follow from this common cours: But, when there are formall and set discourses, or frequent and express passages, to the same effect and purpose; then this suspicion has no weight at all: and such is the case betwixt Catholiks, and the Pretenders to Reformation.

At the next turn, he would perswade us, that St. Hierome, Ruffini, and others, who abridg'd certain Greek works in their translation, did thereby falsify the Authors; afterward, that the collections of Canons made either by Greeks or Latins are corruptions, because they omitted such as they dislik'd or had no use of: not understanding or dissembling his knowledge, that such Books are not intended for *Histories*, to tell us what pass'd, but *Rules* for government, and so to be fitted to the particular occasion; taking what conduces to the writers purpose, and leaving out such passages as are (though in themselvs good) yet impertinent to his designs. In the same rank are *Liturgies*; which being the *publik prayers*, are subject to be enlarg'd, contracted, or changed, according to the devotion of the people and prudence of the Pastors, as we see daily practised: and so are better testimonies for universality, in their districts, then of antiquity. These, therefore, neither are corruptions, nor make the sense of the *Fathers* more difficult: for we can use but so much as we find in them, and so far, they are as authentical as any other; whilst what is not there cannot be press'd out of them.

After these, he produces some debates bet
tween

tween the Latines and Greeks, about falsifying certain passages ; whose quarrels it concerns not me to take up : only I must note, the brotherly correction he gives the Fathers in these words, *thus did they bandy stily one against the other; each of them, as it may be easily perceiv'd, having much more appearance of reason and truth in their accusation of their Adversary, than in excusing or defending themselves*; which is no less then a plain condemnation of all, how ever disputable the case be in it self. Now, how many of such passages mutually objected, justly deserve'd that calumnyation, and were not, by the fervour of disputation only term'd so (being in themselvs but mistakes, and wrong informations) is too long a busines for the brevity I propose to my self.

Yet this also I may observe, not without ground, from Dallie himself, that the true controversie concerning such abuses has been indeed between *Catholiks* and *Heretiks*, but not *Latins* and *Greeks* in common ; for the Catholik Greeks stil accus'd their Hereticks of great corruption. And this is reasonable, because Catholiks having alwaies stood for, and rely'd on Antiquity, alwaies upbraided and condemn'd Hereticks, as guilty of novelty ; it necessarily follows, they were without question fully perswaded their opinion

Opinion was the same with the Fathers, and had a real and true evidence of it; wheras Heretiks, not esteeming Antiquity for it self, but only for fear of scandalizing the generality of Christians, who are stil brought up in a high reverence of it, were bound to seek those waiss that might satisfy as wel as deceive the people, without any inward and hearty respect to the Fathers themselves: a charge this very Author justifies not to be uncharitably apply'd to such Innovators; whilst his own chief endeavours strive to make us think the Fathers are like Epicurus's Gods; Fine things in them-selvs, but hung so high, their sound cannot reach us mortals lying below upon Earth. Neither indeed is the case of Ambision much unlike that of Heresie: for those who encroach upon publik practices of former Ages, are forc'd to use their utmost skil in falsifying all they can, to obscure the evidence of what passed in the daies of their Ancestors.

One other particular wil challenge me, if I go on without taking at least somelittle notice of it: and 'tis the Grecians objection about adding this word *Filiaster* to the Creed of Nites: which having insisted on more largly in another place, I shall pacify with this short answer; Since, 'tis confess by

by both parties, that the main Creed was made in that Council, and received this addition, from another; freely and openly avow'd for such by the Roman Church: the question could not be of corruption, (which seems to imply a secret design of imposing on the world) but of the lawfulness of the Addition.

Now, let us pass to his accusation of later times; where, he complains there is far more fall play. His first instance is, against certain varieties in the ancient Fathers; that some Manuscripts or Impressions agree not with others: as if every one that sets out a Book must have seen all Manuscripts, or else he corrupts the Ancient Copy. But, that which angers him is, the words omitted or added are against his tenets; whence he gathers it was no casual escape, but a deliberate plot of voluntary corruption: but he that wil lose so much time as to take notice how weak and inconsiderable the passages are, even in his own citations, wil easily see this chief proof consists meerly in a bold assertion.

I shall therfore rely on my Readers ingenuity, and only cite two or three examples for a pattern of the rest: As, that the word *Petra* is changed into *Petrus*, in that famous sentence of St. Cyprian, *Cathedra una super petrum*

Petrum Domini voce fundata; That, in St. Ambrose's, some books are separated, which in other Copies are joyn'd together; that, in St. Peters life, is omitted a certain Exhortation, advising his Successors to abstain from secular cares: Pretences so slight in themselves, so impertinent to the main cause; that, none but a petty Politician would have stoopt to such trivial corruptions, nor any but a wrangling Sophister pretended such childish exceptions.

But, not content with what has been done, he presses us with what would have been done, if I know not whose counsail had been follow'd: which is nothing but the wild Chimera's of a sick brain. Next he is offended that Heretical books have been forbidden and abolish'd: as if any could think it reasonable, sedicious Pamphlets against Kings and States should passe unreprehended in their dominions; exhortations to Idolatry be permitted among the Jews; or such blasphemies as pretend to prove Christ an Impostor should be tolerated among Christians. I wonder calumnies so shallow, so impudent, and of so desperate consequence can finde patience enough in any person of understanding to read them, & yet I see great wits strangly applaud them.

The actions, therfore, cal'd by him corrup-

ruptions, consisting only in such, to the very end of his fourth Chapter, you wil easily perceive that this so wel bodied Chapter also (if the impertinencies with which he lards it were subtracted) would prove as lean and starv'd as Pharaos Oxen. Besides, if we seek to direct his arrow towards the intended scope, this last concerns not the ancient Fathers; since now, Expurgations are only for Moderns, as anciently they were only against Hereticks. The other objections teach no way to disapple this safe and principal answer, That notwithstanding all his cavils, there may stil remain a sufficient number of the Fathers writings, pure and incorrupted, to cohvince the doctrin of the Catholik Church.

THE FOURTH SURVEY.

Of the fifth Chapter; wherein he objects the Fathers Eloquence; and that, on set purpose, they speake obscurely.

I Shall pass now to the next Flourish, rather then Argument: where, this bold unwary man (offering to prove the Fathers are

are hard to be understood) assigns those very reasons, that make all other Authors more easily understandable. For first, what Languages more copious, more regular, and wherein Schollers are more vers'd, than *Latin* and *Greek*, which are the Fathers Idiomes? Yes, says he, but few arrive to that perfection in them, as is truly requisite for the exact managing of Controversies. Be it so: But then, let no others meddle with this part of Controversies, like Masters, but they; let such on both fides try the quarrel, whilst others for this part rely on them.

But again he renewes his first complaint: how small a number are they that are fitly qualify'd to enter the lists in so difficult a combate? I do not fear, if this Author were ask'd of *France*, *Holland*, and *Germany*, he would readily undertake to find twenty of his own side compleatly furnisht for such a skirmish; and, since our Party is both more extended, enjoys better commodity for studying, and cleerly, by its numerous works, shews it self far more laborious, He may well allow us at least as many as he promises to produce of his own: If then, betwixt both, may be found at the same time, forty sufficiently train'd for the encounter, what need we ask any more? there will not

want enough besides, capable to profit them-selvs out of their Labours.

He proceeds to help himself upon St. Hierom's speech against *nimium diserti*, and some faults of weak interpreters: And presumes, the places he brings clear: though my sight is not quick enough to perceive it of any, but one of St. Austin cont. *Adimant.* which he clears himself, by adding to the Fathers Text *cum signum daret corporis sui*, the word *only* in his interpretation. Then he urges, Men bring obscure places to interpret Scripture: but the unhappiness is, his instances are of his own party.

He presses, that the Fathers, before the rising of Heresies, spake ambiguously and doubtfully, and that which seem'd to be against their own certain sense and meaning; as he exemplify's out of St. Athanasius and St. Basil, concerning some Fathers before the *Arian* Heresy, But this Wel-meaner forgets that (at least in his examples) he brings the salve with the stroak: for, confessing 'twas shew'd to be against the writers meaning, he implicitly tells us, either there were other precedent or subsequent expressions in the same place, which made the doubtful words plain; or, at least so evident passages of the same Author, in other places, that there could be no doubt of his meaning, in the

the ambiguous ones. And, truly if we do serve this gentle *Sophisters* discours, we shall easily see, he imagines, that proofs from the Fathers ought to be brought by the popping out of half a Sentence, and never regard either what goes before or follows after; as, by the instances we have already examin'd, you may perceive is the reform'd fashion of citing *Scriptures*: Wheras, the Books of Fathers being large and ample, allow greater Carteers to those who run matches in them.

He adds farther, that the Fathers deliver'd some things on set purpose, obscurely. If his meaning be, they express their thoughts in certain occasions, shortly or not fully; what danger is there in that? We know wel all arguments drawn from them must be made out of what they have, not what they might have written: and so, the erudition he spends, in proving this, had been better employ'd to shew the height of those Mysteries the Fathers saw just cause to conceal, than in cavilling at their compendious expressions, which futed best with their circumstances. And certainly 'tis most agreeable to reason, that the mind of such as wrote before the Controversy began, should be judged by those Fathers, who (for the easier defence of truth and fuller confutation

of the Innovators) were forc'd to break the Seal of secrecy : and, who (being their immediate Disciples) without doubt must necessarily best know their minds , and consequently were most able to repeat the lessons they had so lately learnt of their Masters.

He afterwards reckons up certain Grammar weaknesses of some *Fathers*, and the excellencies of others , and, out of both, draws venom to his comb : So that, whether a Father write down right natural construction, or (by abilities of explicating himself) polish his stile , all breeds darkness to this great Illuminator (or Calumniator rather) of the Fathers : Nay , the very vices they cry out against in evil Preachers , must be the faults of the Princes of antiquity, by this Interpreters benevolence. But he knocks all on the head , by the example of St.*Hierom* ; who, having related what had passed in him during his sleep , in another place defends it was but a dream : And can you believe , the Objector was awake , when he fumbled out this piece of impertinency ? Yet he urges it for a convincing evidence : and, bearing a special good wil to St. *Hierom*, he very kindly perswades himself, that the Stories of *Malchus*, *St.Paul the Eremit*, and *St. Hilarion*, were Romances ; the first, because

cause his maligners calumniated it; the other two, (though never question'd) because he shew'd wit in them.

It seems too, he would beget in his Reader this dutiful conceit of the Fathers, that they were woot to deliver Romances for Articles of Faith; concluding with this desperate and ungracious demand, *Who shall assure us, that they have not made use of these same Arts, in their discourses concerning the Eucharist?* and afterwards renewes again the like impudent quere, discovering too openly the prophaneſſe of his heart; as if he suspected the Fathers might, perhaps, have cozen'd the people, with ſome falſe glasses, to magnifie the power of Prelates.

Next, he objects, the Fathers often affirm or deny absolutely, what they mean only comparatively: and, if you wil not believe him, he produces examples out of St. Hieron, St. Chrysostom, Amphibolius and Asterius. But, St. Hieron is plainly, in the very words comparative: The rest are both explicated to the ſame ſense, by the bordering Anges, who might easily know the praetice of their lives in that controverſie, and in his very citation, have nothing capable of being urg'd against that explication; besides, the phrase it ſelf is favourable. What great difficulty is there to pick out the English of this

THE FIFTH SURVEY.

*Of the six Chapters following ; wherin
be objects wilful deceit to the Fa-
thers.*

Hitherto our Oratour has opened those Pleas, which, in a manner , of necessity follow'd that multitude of books the Fathers have written : and would, if we could believe him , persuade us, Nothing is to be learn'd or understood out of Books ; but every three words wil never fail to have some reason or other to make them so obscure , that no light or satisfaction can be derived out of them .

Nor is all this enough , unless he gives them a touch of wilfulness : which he does upon three Heads . First, from their writing Commentaries : where he notes, that many times they recite others opinions , without naming the parties ; whence he would infer that, out of their Commentaries, nothing can be gather'd concerning their own judgment , in the point they handle .

I cannot deny, but such kind of commen-
ting

ting is sometimes used : nor do I understand why it should be reprehensible, to propose to the Reader choice judgments of divers eminent learned Persons, even of Hereticks sometimes, at least in St. Hierom's days, when there were not so many Catholick writers, that all good explications might be found in them, though this honest man (who, otherwise is no enemy of liberty in Authors, and opinions) be, at present, for his interest, offended with it. But, we can come to no assurance of the Authors mind ; what then ? If we do not see directly what he inclines to, (though ordinarily some liking is shew'd more to one opinion than another;) yet we may know, he proposes all interpretations for the reader to chuse as he pleases ; which implies, that he saw no apparent inconvenience in any.

But, why is this manner of commenting made a calumny against all the rest, being a particular kind and not much used ? why brought for a prejudice against such places where only one opinion is mentioned ? why is St. Hierom's indefinite doctrin (which imports no more then that such is the nature of some Commentaries), turn'd to an Universal, as if none should do otherwise ? Let him reflect upon Beza's or other of his own parties glosses ; and see whether they do not some-

sometimes explicate Scripture in a way equally obnoxious to the same exceptions. I deny not, but St. *Hierom*, (once surpriz'd by St. *Austin* in a weak explication upon a passage to the *Galathians*) excuses himself by a confession, that his memory being confused, he had in that place mingled his own opinion with other mens, without distinction : But, is it not an excellent piece of honesty, out of one only particular defect of one Father, to draw an imputation, not upon him alone, but on the whole Senate of Antiquity ? And yet, this thread runs quite thorow this captious Objectors Book; whose labour is, out of a mole in her face, to prove *Venus* was not fair.

Then he proceeds to tax St. *Ambrose* and St. *Hillary*, for borrowing doctrin of *Origen*, without citing the original : as if *Virgil* should have still named *Homer*, in all the places wherin he imitated him ; or *Torquato Tasso* told his reader, which Stanza's were his own invention ; which translated out of others.

His second discontent is, that, when a passage of Holy Scripture is acknowledg'd, by the Fathers to be capable of divers interpretations, yet they will presume to use that sense only which is convenient to their Auditory, omitting the others which, in those circum-

circumstances, make nothing to their purpose. The like distaste he takes against them, when speaking of a Mystery that has two parts, they do not still make mention of both: as, since Christ is God and Man, he will by this rule be offended, that a Father should style him God, without expressing in the same breath (though altogether unnecessary to his Theam) that he was *Man*; as if we could not, sometimes upon occasion, omit what we never intend to deny, but were still bound to clog our discourse with all the jealous cautions of a Lawyers Indentures: though indeed, he seems only troubled; when this happens concerning the blessed Sacrament: for then, it utterly disappoints the force of those Arguments he so highly esteems.

Nor does this peevishness stay at these spurious *Pecadillo's*; but, to fill up the measure of his anger and farther enforce the accusation he sees himself engag'd in, his bold hand trembles not plainly to insinuate, that the Fathers are in plain terms downright cheaters; i contriving these omissions and ambiguity's, not by wisdom and pastoral prudence, but by cunning and hypocritical policy, with a malicious intention to delude their auditory. But these are little familiar strokes, and kind expressions of his devotion
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and respect to the Fathers, and the Church in whose communion they liv'd, and Him in whose precious death both They and It are founded,

His last crimination, consists meerly in a repetition of what we discuss'd in the former Chapter, about the Fathers speeches *ad hominem*: yet, because he has a little changed his temper, we must observe what he says. First, being in a kind humour, he now imputes it only to excess of passion in the good old men, (as if the former had been out of malice) which made them speak they knew not what: wheras, the Ages after them, explicating such passages of their Predecessors, attribute it to deep wisdom, and solid learning. Secondly, he shews us, out of St. Hierom, how all Authors use two ways of disputing; one direct and demonstrative or demonstration like, another Topical and tentative; but to what purpose, more then to form in every apprehension, in the readers head, of some strange fallacy's and abuses ordinarily practised by those ancient Maintainers of Christianity, I understand not, but the blindest.

Yet, there remains about two lines of Latin, which his juggling art has obscure'd into a necessity of a short explication: and they are *ut istis interdum cognitus loqui non quod sentiunt,*

fentient, sed quod necesse est dicant contra ea
qua dicunt gentiles, which is as much as to
say, they are forc'd sometimes not to con-
tradict the Gentils propositions, that they
may impugn them with better advantage.
As when they seem to admit the truth of
some Oracles, and apply their discourse only
to shew how such extraordinary actions
might be perform'd by the Devil: wheras
perhaps, in their inward thoughts, they be-
liev'd there were really none true, or, if any,
that they were by Gods interposing his own
power, to the Gentils confusion, as he did in
the apparition of *Samuel* to *Saul*, the *Witch*
not being able to raise up souls by the single
force of her charms.

One new demand he urges, which seems
and indeed is strongly impertinent, *Whether*
it be a part of our Faith, to visit the Holy Land:
as if those words of *St. Hierom*, *adorasse ubi
steterunt pedes Domini, pars fidei est*, signify'd
truly, that to exercise adoration were an
Article of Faith; then which, what can be
spoken more sencelessly? wheras, the true
meaning is plain and obvious, that tis a
duty of Faith, or an action proceeding from
Faith, or conformable to Faith; in which
sense, 'tis impossible to make any rational
opposition against it.

I must not end without taking notice of a
goodly

goodly piece of wit in mis-translating a passage of St. Hierom; wh entreats his reader to judg his meaning out of his whole discourse, and *non in uno atque eodem libro crimina-ri, nee diversas sententias protulisse*; not to accuse me, that I am of divers minds in the self-same Book, which this good natur'd Interpreter explicates, and not presently to accuse any Author of blockishness, for having deliver'd in one and the same Book two contrary opinions. Nevertheless, himself has been, I will not say, so blockish, (for of that ther's too little cause to suspect him) but so flight and precipitate, as to put the very Latin words in the Margin, which is, as neer as can be, to contradict himself in the same breath.

In four ensuing Chapters he delivers us certain notes; which are in substance true, but bring not much obscurity or other disablement to the way of proving Religion by the writings of Fathers: and if they did, he and his new party rememb'ring they wholly refuse the judgment of their Ancestors, need not trouble themselvs; but stand upon their exceptions, and leave the Catholiks to make their arguments sound and free from all legitimate repuls. For this is the law of Logick and reasoning, that the Actor should have liberty to frame his opposition (so it be according

(to the rules of discourse) as himself thinks best.

With this *caveat* I might justly omit these four Chapters; were it not that in his *cibis* he has a note of remark out of *Tertullian*, as requiring only that the Rule of Faith continue in its proper form and order, *Ceterum, manente formâ ejus in suo ordine, quantum libet queras & tracles, & omnem libidinem curiositatis effundas*: to which he adds *Rufinus* his *Apology for Origen*, as of the same opinion; and seems to take it for the practice of the present Church: And truly, I think with great reason.

For, as far as I understand Religion, Nothing makes an *Heretick*, but to recede from the known doctrin of the *present Church*, which she practises as deriv'd from Christ, and wherof she knows no other beginning: He that is not conscious to himself of this, is no *Heretick* before God; and he that carries that guilt in his breast is ~~a~~ *total atheist*. whatever seeming reasons he has for himself: and whoever teaches any point contrary to *this tradition*, not knowing such contrariety, teaches indeed *Heresie*, but is no *Heretick*: Let them agree in this chief Principle or *Rule of Faith*, and the rest wil be only material errors in them. But, the cause they perversly defend is inconsistent with any

any such submission: their own Consciences and the evidence of the fact stigmatizing their unlawful breach from the *universal doctrin of the Church*, from which they rebelliously separated themselvs.

As to the *Fathers* opinion, concerning the necessity of the Eucharist for Infants, he must give us leave to think the *Council of Trent* was better informed then he; as is, in the precedent *Apologie* briefly discussed. That, St. *Ignatius* calls him a *murderer of Christ who fasts Saturdayes*, signifies no more then that he does an action which of its nature testifies our Saviour died twice; that is, upon *Saturday* as wel as *Friday*: though this man of truth in his first chapter vouchsafes not to admit any writings of St. *Ignatius* for true. The aspersion laid upon St. *Hieron*, St. *Ambrose*, and *Tertullian*, as using Tragical expressions, without occasion, is but a gap to Libertinage and vilifying of virtue; their sayings being true, though this Reformer dislike them.

His urging, that the modern points of Controversie are not resolv'd in former *Creeds* or *Councils*, is of little importance: for every one knows subsequent *Couneils* have alwaies been so far from thinking it unlawful to add to the former, that such additions are the very business and end of their

their assembling : and yet (as the seventh Council testify'd) they confirm'd all that was either in Scripture or Tradition, by binding us to these two pillars of truth.

He is farther troubled, that divers Provinces should out of St. Hierom's authority, esteem the commands they finde have been in use among their forefathers, to be institutions deriv'd from the Apostles : as if either the Apostles might not have left divers customs, in divers places, for some practices of less concernment; or that, in St. Hieroms time, it was so hard to know when a custom of importance started, if it began since the Apostles, which could be scarce three hundred yeers.

In the last Chapter of his first Book he thinks it impossible to know the belief of the *ancient Church*, either universal or particular, touching any point of controversies now debated among us. And truly, as he understands the question, he seems to have some reason : for, he professes that all the positive evidence out of Antiquity comes short of satisfying him, unless we can make good that no one did in those daies secretly hold the contrary; a proof that certainly none but a mad man would either expect of another, or himself attempt.

Nevertheless, this he exacts of us, and there-

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therfore cries St. Hierom for the equality of Priests and Bishops: though he writes expressly against it, and the place he cites clearly speaks of the confusion of the names of Presbyter and Episcopus. Likewise, when St. Hierom testify's some Bishops held with Vigilantius, he thinks that sufficient to make St. Hieroms side not universal: as if Bishops could not be Hereticks. He adds, St. Hierom, by his passionate speeches against Vigilantius, derogates from the authority of his testimony. I believe him; if he speaks of his own party, who are easily persuaded to diminish the credit of Fathers: but not, if he speaketh among Catholicks, who think the modern Hereticks no better then Vigilantius and his followers.

Thus have we briefly pass'd over his first Book.

THE SIXTH. SURVEY.

How the Authority of Fathers is infallible.

And how the Authority of Fathers is infallible.

Yet these last five Chapters and the whole next Book will put us to the pain to expli-

explicating what Authority *Catholike* give the Fathers, towards decisions of controversies; and how they are to argue out of them, if they intend to conclude any opposite opinion an Heresy.

To be as short and clear in this point as I can; I shall begin with some propositions wherin I believe, all sides agree. First, that the Fathers, as particular Authors, might err; and no one's single testimony, how eminent soever, is sufficient to make a *necessary Verity*, upon the sole account of being his judgment. Secondly, that seldom or never, in any controversy, the Fathers, cited for one part, are so many, as to make the doctrin deliver'd a matter of *Faith*; out of this precise reason that it is their opinion: For, though their multitude should arrive to the full sum of three hundred; yet it exceeds not the number of *Heretiks*, nay, even *Heretik Bishops*, who unanimously conspir'd to oppose the Catholick Faith. If then, all certainty of things contingent and fallible, in their individuals, depend upon *universality*; and the number we discours of, though great, yet consider'd in its own immediate force, make but a particular: it clearly follows, No question can be evidently convinc'd by the pure numerosity of produced Fathers. Thus far I conceive both parties

ties are bound to consent.

My third proposition therefore is, If a certain number of *Fathers* be sufficient to convince the *universality* of an opinion in the *Church*; how little soever that number be, 'tis strong enough to support an *Article of Faith*: not because it is their opinion, but the *Churches*; attested by them to be the *Faith of the Church*, and by the *Church* to be *Christ's*. And thus remains declared what Authority Catholiks attribute to the *Fathers* in reference to deciding Controversy's.

The next point is, about the exercise of this Authority: how a Catholick writer may, by the testimony of *Fathers*, conclude the general *Faith of the Church*, and, consequently, the *infallibility* of the point controverted. For which we must lay these grounds. First, that it has always been the nature of the *Catholik Church*, to decline *communion* with those *Churches* she esteem'd *erroneous* in any material point; as, *Idolatry*, *Superstition*, and the like, upon which pretences, our modern presumers for *Reformation* have separated themselves from the present *Catholik Church*: wherfore, if there be convincing testimonies, that any one particular *Church* (so known and considerable that the neighbouring Provinces

must

must needs take notice of its publick customs) embraces any doctrin or practice, yet remains still peaceably in communion with the *Universal*; 'tis therby convinc'd the whole Catholick Church held the same not to be Idolatrous, Superstitious, &c. If then the point be of such a nature, that one part of the contradiction must necessarily be receiv'd, and the other rejected, it unavoidably follows, the whole Church in that Age was of the same judgment with the particular ones.

Nor is the evidence of this proposition built upon some scrap of an ancient Writer mis-interpreted, as our Adversaries would infer the contrary from three lines of *Hegesippus*; but upon the essential notion of the *Church*, which is to be the conserver of Christ's doctrin, upon the whole body of Ecclesiastical History, which contains nothing but either the propagation of the faith or the expulsion of those that would corrupt it; And lastly, upon the universality of Christian writers, whose profession and businesse it has always been to instruct the Church in the doctrin of Christ and oppose all abuses that offer'd to insinuate them-selvs under the name of reformation, or whatever other specious mask Heresy has put on, to cover the ilfavorableness of her face.

And now we may safely proceed to the second ground, that if the testimony of Fathers convince the quiet possession of any doctrin in one age, it concludes the same of all ages that are known to communicate with it: which is, in effect, with all precedent and subsequent Ages, whom either that acknowledges, or who acknowledg that for their Teacher and Mistress. This consequence from the former principle is so evident, that I may boldly, yet without presumption infer, if we can prove one Age, we prove all.

But to make it plainer: let me borrow out of our Adversaries ingenuity, that the same doctrin has endur'd these thousand years; which restrains our controversy only to the first six hundred: and that common sense cannot say Popery was rank in the sixth Age, but it must have been well grown in the fifth; which will still contract our strife, to the compass of four hundred years: wherof, three were undoubtedly acknowledg'd Parents and Mistresses of the fourth, and the fourth of two or three following; one of which is confess, to be universally over-run with Popery. So that, we need no more pains, but only to prove that some one Age of the first six hundred years embrac'd any doctrin (of a nature substantial and considerable)

derable as is above express'd) to convince all the rest of the same belief; else the Adversary must shew the latter Age disallowing the faith of their Ancestors, and anathematizing it as heretical, and in the same or equivalent terms, as our late Reformers cry out against the Catholik unity, or Catholicks against their division. For, if the younger Ages reverence and plead conformity with the ancienter: 'tis impossible they should have changed any doctrin of importance or necessity.

My third ground is, that when we speak of the Faith of the Church, we intend not to say, No single person may think otherwise or be ignorant of it, and yet live bodily and exteriourly in the communion of that Church; but we speak of the professed and publick belief of all, both Clergy and Laity which meet at Gods Service in such a Church: As all that meet at Charanton are supposed to agree in the Articles, which the Kings Edict's permit to be held by the pretenders to Reformation; Yet I believe there are few Englishmen who consent to all, though they resort thither: So that, by this position, it may stand with the general or universal faith of one part of the conundition, that some few maintain the opposite Judgment: By these three grounds, you

you wil finde most of his doubts and pretended difficulties, in the five last chapters, taken away, and the possibility of demonstrating a point out of the Fathers rendred very apparent and practicable: wherfore we have now a little leasure to shake out his other bundle of Rags, and see whether we can espy any thing, there, that may entangle a weak Divine.

THE SEVENTH SURVEY.

Of the four first Chapters of his second Book: wherin he pretends, The Fathers gave wrong notions of the Faith of the Church; and that they spake not like judges.

His Chapter he begins very modestly, and says, the Fathers testimonies of the Churches Faith are not alwaies true: His first example is in that question, Whether our soul comes by creation or from our Parents; in which, St. Hierom brings the verdict of the Churches against *Rufinus*: but 'tis evident, this objection fails, because

we

we doubt not some one or few learned men may hold against the tenet of the Church they live in.

His second exception he cites out of *Johannes Thessalon*, whom he makes in his translation, say, the Church held Angels had subtle and acry bodies; but in his marginal Greek (a language few understand, and so not many are like to discover his art) there is no such thing: only this, that the Church knows Angels to be intelligent creatures, but not whether they are incorporeal or have subtle bodies.

His third instance is, where *Petavium* reprehends St. *Epiphanius*, for saying, It was an Apostolical Tradition to meet thrice a week to communicate: I doubt wrongfully; For what probability can there be, that some Apostle should not have left such a Custom in some Province, if it were on foot in St. *Epiphanius* his time? besides, this *Petavium* is noted for an easie censurer of his betters; nor does the matter deserve any farther inspection.

The next he borrows from the same Author, against *Venerable Bede*; and 'tis a meer equivocation, upon the ambiguity of this word *fides*: which may signify an Historical persuasion, or a Traditional certitude; in which last sense *Petavium* took it, where-

an *Venerable* Bush pronounced it in the former.

His second Chapter tells us, the Fathers confess they are not to be believ'd upon their own bare words. Where I must ingreat my Reader, to observe, that, in the Fathers he brings speak of one or few, we acknowledge they are not to be trusted on their word; and so, have no controverſie with him; But, if he would make them speak of the whole Collection, he cites nothing to the purpose; but all he brings, reach no farther then the first sense, and have no opposition with the saying of others, who command us to follow the doctrine and even the words of our Ancestors. He is offended with *Saxeman*, for saying, None of the Ancients ever affirm'd, the Son of God had any beginning of his generation; considering certain passages of theirs, which yet himself has confessed before, that St. Athanasius, Basil, and others have cleared from any such sense.

He calumniates an excellent place of *Vincens Lyrinensis*, explicating what the univerſality of Fathers means, and how their sentence is of force. His first quarrel is, that Lyrinensis requires, they must have lived and died both for doctrine and manners, in the communion of the Catholik Church; which,

which, he says, cannot be known, unless first we are sure their doctrin was sound; Not seeing alas, that their living and dying with reputation of Sanctity, gives them this honourable prejudice, To be esteem'd, both for life and doctrin, sincere and unsuspected Catholiks, til the contrary be proved.

His second quarrel is against the number *Lyrinensis* assigns to be, al or the greatest part; which certainly is meant of Authors then extant, who had written in some age before the controversie arose; wherof, such a number as may make us understand what was the belief of that Age, is sufficient; all the rest being *ad abundantiam*. For 'tis plain, *Lyrinensis* held clearly the Catholik opinion, that the Church never perished; and consequently, the Faith of one Age was, with him, the faith of all. But, this good guesser would perswade us no such evidence can be had; and instead of proof, makes this wild conjecture, that for ought he knows the greatest part of the Fathers was of the contrary mind to those we have extant: which is just such an argument, as if one should suppose that were all the Roman Writers extant, perhaps the greatest part would tell us, Pompey overthrew Caesar, and that the Roman Empire was always after govern'd by

a Senate and Tribuni plebis, til the Gotbs overran it.

His third Exception is against those conditions, That the Fathers must have said or testified such a truth clearly, often, and constantly; which he thinks impossible to be found: but let him leave that to the Actors. He therefore rather chuses to side with St. Austin: but what says he? He tells Julian the Pelagian, *Puto tibi eam partem orbis sufficere debere, in qua primum Apostolorum suorum volunt Dominus glorioſiſſimo Martyrio coronari;* this, after he had cited the testimonies of only Latin Fathers: But when he had cited Fathers of both Churches, he argues thus: *Si Episcopalis Synodus ex toto orbe congregaretur, mirum si tales poſſent illic facile tot ſedere, quia nec iſti uno tempore fuerunt; ſed fideles & multis excellentiores, paucos diſpensatores ſuos Deus per diuerſas etates, temporum, locorumque diſtantias, ſicut ei placet atque expediri judicat, ipſe diſpensat. Hos itaque de aliis atque aliis temporibus atque Regionibus ab Oriente & Occidente congregatos vides, &c.* In which Discourse St. Austin taking for a principle, that the Writers in any age are ordinarily of the most eminent for learning, and indeed of so high a degree, that we cannot expect many ſuch at the ſame time, concludes the conſent of Fathers, which he had cited, more auſſured

assured and satisfactory then a General Council: Now, what apprehension he had of a General Council, is wel known to any, who has made a little acquaintance with that Saints writings.

Fain also would this pious man fix the flander, upon *Vincentius Lyrinensis*, of being a *Semi-Pelagian*, out of far fetch'd surmises; which I pardon him, because that Father sits very hard upon his and his brethren Separatists skirts.

In the ensuing chapter his pretence is to shew the Fathers did not write like Judges fitting upon a Bench to give sentence; a cavil which neither any wil dispute with him, nor is to his purpose: But, by the pursuit it appears, he only rang'd about for an occasion to vilifie the Fathers, by citing or publishing a catalogue of such weaknesses as he had espyd in them. The first he notes, is of *Hast* they used in their works; the next some mistakes in *Chronology* or *History*, wherof one I cannot omit, because he lays it upon them all generally, That *Nilus* was one of the Rivers mention'd to water *Paradise*: against which he calls for witnessse *Scaliger* and *Petravius*; the former of whom I cannot blame, seeing he was not born to reverence the Fathers; the other in this confirms the censoring humour before spoken of in him:

But,

But, for the opinion it self, it is very true, may appear in the Appendix to *Institution Peripatetica*.

Afterwards he nibbles at their Philosophy and Grammar ; then, accuses their weak memories ; lastly, quarrels with their Allegorical explications. Surely, if he had found an exact history of their lives, he would have chid some of them for wanting good Voices, or being but indifferent Musicians, or not having learnt in the French Academies to dance, fence, and complement à la mode.

THE EIGHTH SURVEY.

Of the two last Chapters of his second Book, wherein he says many Fathers have agreed in the same Errors ; and objects certain vanities between the Ancient and Modern Church.

N his fourth Chapter he proposes, that the Fathers have not only err'd singly, but whole Troops of them together : which though it be nothing to the purpose,

is not touching the precise point controver-
ted betwixt us ; since the Fathers authority
is from their concurrence in ~~attesting an uni-~~
~~versal Belief as ministers,~~ and not in ~~deliver-~~
~~ring their Judgment as Doctors.~~ Yet has Mr.
Gallant bewil'd himself notably in this
point, because his true intention was to
take all reverence from the Fathers, though
he cunningly with a smooth tongue profes-
ses the contrary. But he has another piece
of *legit-de-main*, very proper to abusur-
unwary Reader ; For he neither dis-
tinguishes the quality of knowld, whether in
Faith, Philosophy, or History, nor their
degree, and so makes the good silly people
of his Sect credulous, every mistake of any
Father an error, and every error a gross
one ; knowing that, when he mentioneth the
word *error* in relation to the Fathers, all
his Hugonots presently imagin it to be in
doctrine, and great enough to condemn and
 forsake them. Besides, he never thinks of
explicating what *may* signify's in respect to
the number of the Fathers, so that, three or
four may pass with him for a multitude.

- Another judgling trick he has to cast any
shadow of words into such a posture, that
they seem clearly convinc'd of error. As,
if a Father say'd, God governs the World by
Angels, he'll make it sound, as if God knew
not

not what was done here below. Then, of his own accord he'll take for granted divers positions, as if they were confess'd errors, which are farr to be proved such; as, That some souls are kept in Receptacles till the day of Judgment, &c. The length of the Chapter and its confusedness in not distinguishing private errors from publick, and the multitude of his mistakes, favourable to his own side, deter me from spending my time upon the false proofs of a confessed, or at least not controverted Conclusion. For truly, if I would take the pains, I doubt not to make appear, the greatest part of them are as weak as malicious, towards the scandalizing those great Persons he calumniates.

But because St. Hieron. is accounted by the Sectaries their special friend, and one that spares not to give them the truth home; this grateful man in counterchange, spends four whole leaves in his commendation, as you may understand by his general judgment upon him: telling us that the course he ordinarily uses in his disputations is wresting the words of his Adversary's quite besides the Authors intention; and framing to himself such a sense as is not at all to be found in them: and then fiercely encountering this Gyant of his own making, mixing withal base abusive Language and biting girds,

girds, and the like tart expressions borrow'd from Prophane Authors; in which kind of learning he was indeed very excellent. Of this modest censure he pretends no less then one example for proof, and that far short of justifying his bold imputation. The mischance was that in a certain controversy betwixt St. Austin and him, he mistook at first St. Austins meaning, from whence this charitable Interpreter suspects he never delt any better with others ; and after the sentence so impudently pronounc'd, rely's upon this bare suspition as a sufficient evidence.

Then he proceeds to another game he plays very much at, call'd calumny , and charges the same Father first about Gods knowing smal things : but it is apparent out of the very citation that St. Hieroms intention is not of speculative knowledg, but particular providence , of which St. Paul said, *nunquid Deo cura est de bobus?* His second instance contradicts his former; For it is, that Saints are everywhere ; which is spoken of their knowledg , not corporal presence : Christ , by whose company, they are pretended to be everywhere, being so by his sight and knowledg, not by his presence corporally : Which this Friend saw was contrary to the former, yet would not make use of it to reconcile, but aggravate the errours

hours. Thirdly he accuses him to say, that the Souls of the blessed *Saints* and *Angels* are subject to sin: but cites not a syllable, except for *Angels*, which so express'd, is an undenyable truth, being no more then that *Angels* by envy, became *Divels*.

But his irreconcilable quarrel is against *marriage* and what St. Hierom writes of *Ladies* respects to their families: that *they did not marry the second time*, he interprets as intended against *marriage* it self. Iconfess, as concerning the act of *marriage* or appetite to it, he says more what is true, then perhaps what is convenient to be spoken before Persons that should not be dehort'd from a thing so necessary in divers cases, wherin the temperance, not use is honourable. He goes on and now charges this old severe Father with a scandalous doctrin indeed, an intolerable heresy, wherin all true Reform'd Romacks are fundamentally concern'd; for he accuses him to say in express terms that eating of flesh (a most wholesome custome) was abolish'd by *Jesus Christ*; but, citing neither words nor place, and afterward drawing it in by a false consequence, makes me suspect it is an arrant forgery. Again he accuses him of saying oaths were unlawful: but in truth the words of the very *Scripture* are harder, then St. Hieroms. The next

next error is, that he thought the validity of consecration depended on the sanctity of the Priest: but his words are so common they easily receive explication. Again, he is offended with him for denying faintly, that the blessed eat in Heaven.

Lastly, he accuses him of abusing St. Paul; and first of contradicting him about the inscription of the *Athenian Altar*: because he says there was more in the inscription, then the Apostle mention'd; Secondly that he said; he understood more then he could explicate. Thirdly that to the *Galathians* he spake ordinary discourses, because they were not capable of higher. Of these three the first had no harm in it, since all the Evangelists do not cite the whole title of our Saviours Cross, the two latter Dignify a great commendation of St. Paul among wise men and such as understand there is any other learning besides well speaking.

I must not pass without one word of Rufinus too: because our Reformers account of so fundamental a passage of his, in the interpretation of the Canons of the Council of Nice touching the Popes authority: And this great Patron of theirs calls him *an arrant wooden Statue*; *A pitiful thing*; *One that had scarce any reason in what he said*, and yet much less dexterity in defending himself.

Must not then what is grounded upon his property and excellency of language, be a perfect foundation for a point of faith? By these you may guess how he has dealt with others, which were too long to examin.

Approaching to the end of his *Chapter*, he specifies some errors unanimously held by a just number of the *Fathers*. First, that of the *Chiliasts*; an objection already answered in the former part of this discourse. The second is, the reservation of souls from heaven till the day of Judgment; which is refuted in a little Treatise entitled, *De medio animarum statu*: The third concerns rebaptization of *Hetericks*; which also is cleared above: only I cannot forget how he would insinuate that St. *Basil* held it, after the decision of the Council of *Nice*; but his mincing the matter, by saying *in a manner*, shews it is only a largess of his good will, and not any evidence he brings. Next he urges fiercely a point of *Chronology*; and then, the *Angels* having bodies; and after that, the *Angels* falling in love with women: three points not very material. Then again, he repeats the necessity of the *Eucharist* to *Infants*; but brings in rather testimonies of the practice, which is not in question, then of the necessity, which is: And lastly, that all the *Greek Fathers* and a great part of the Latins held

held God's foresight of mens good and bad works to be the cause of predestination; but his authority depending only on modern Writers saying so, whose diligence in examining their meanings is not known, it might as wisely have been omitted.

In this next Chapter, he intends to prove that some Fathers have strongly maintain'd, against others, some opinions in matters of very great importance; which is but one half of what follows from, or rather is directly contain'd in, the conclusion of the former Chapter, and therfore, not denied by us nor useful to him: which was the cause why he would not there add (though the place were very proper) that they defended such opinions against the whole current of others, and of the Church. But to make a seeming new argument, he left out this, and express himself generally, like a true deceiver, that some defended against others: and to give his discours the better relish, he begins his antipast with calumniating *Bessarion*, making him say that the Fathers opinions never clash one against another, touching the points of our Religion (for a Person so learned could not be ignorant, that some error might be found in a Father against the common consent of the rest:) But, his meaning was, that not so many could dissent, as were

able to make a party against the general-agreeing judgment of the rest; neither does our Informer seek to prove the contrary.

In his first instance, if he had put in, that *Justin*, *Irenaeus* and *Tertullian* had held the *Millenary Heresy*, against the communality of Christians of their Age, he had ruin'd his own proof; which, nevertheless he might have done out of *Justinus*, (as is declared) and indeed was obliged to do, if he intended to proceed pertinently. But what should I pain my self in a question not controverted? Only I cannot omit a subtlety he uses against St. *Cyril* and *Theodoret*. St. *Cyril* had said, *The Holy Ghost was proper to the Son*. *Theodoret* distinguishes his words, saying, if he means by proper proceeding as well as the Son, or, of the same nature, so he allows the saying: but, if he means that he proceeded from or by the Son only (both which terms were then in use; for this and nothing else can be signify'd by proper added to from or by) then he condemn'd St. *Cyril's* doctrin. Now our fly Interpreter would make *Theodoret* condemn this saying, that the *Holy Ghost proceeded from the Son*.

His last reason is one that makes all the rest impertinent; and shews they were dilated only to vilify the *Saints* and the *Church*, whose Crown they are, and the Founder of the

the Church, who glorify'd himself in Them, and Her : 'Tis, that the Church of Rome and Protestants agree in the position he seemed to labour at so hard ; what need or occasion had he then to rave into the *Fathers* about a point wherin there is not the least difference among us ?

Next, he excepts at our Controvertists, for alledging the *Fathers* against them ; since we know they receive not the Fathers. I answer, there is by nature planted in all honest dispositions, such a respect to their Ancestors ; that, though the malicious part of their congregation, and this Sophister in chief, cry down *Antiquity*, as loud as they can, yet shal they never be able wholly to root out of the hearts and consciences of the generality of Christians, that esteem and reverence which they naturally bear in their Breasts towards the Fathers of Christianity. So that our Controvertists cite writings of those ancient and holly Doctors, not in reference to the ensoured and barbarous party of Hereticks ; but for their sakes, who yet retain some spirits of goodness and Christian humanity in them.

Then he brings divers sayings of *Moderns* to prove the Authorities of *Fathers* are not irresistible, especially in the interpretation of Scripture ; among which one somthing insolent

Tolent. Afterwards, he reckons the varieties betwixt the ancient and present Church; some in Ceremonies, some in Disciplin, and some, as he pretends, in Belief: these later we have touch'd before; the two former, for the most part, we make no difficulty to acknowledge, since the prudential disposure of such discretionary points falls clearly within the verge of the Churches jurisdiction.

But here I particularly invite the Eye of the serious Reader, to observe how maliciously he corrupts the Council of Trent, in two very considerable passages: one, where he says, *It anathematizes whoever shall deny that Bishops are a higher Order than Priests:* wheras in the Latin (which himself has the boldness to cite truly in the Margin) ther's no such word to be found as *Order*; but only that Bishops are *superiores Presbyteris*; a phrase implying no necessarily at all of their being several Orders; though in that word consists the whole emphasis of his false imputation.

His other abuse is yet more gross and palpable, concerning our Ladies immaculate Conception; for the Councel expressly declaring their intention was not to meddle with the Question, he says "tis impossible so to expound their words that they shall in plain terms give

give tbt ly to all the Fathers: and to render this foul play the more plausible among such as look not wel to his fingers, he translates *in hoc decreto* falsely and perversly *in this number*, as if the Council had positively decreed the Blessed Virgin not to be in the *number* of those who are born in original sin; when their very words directly tel him they on purpose resolv'd to prescind from her particular Case, and not determine any thing concerning it in that Decree. Certainly, had this man either face or conscience, an ordinary malice could never have engag'd him into such a desperate absurdity, so notorious, that its practice cannot be unknown even to him, though he shut his Eyes against the light; since all disputers upon this point unanimously agree, that the Council intended wholy to abstract from the question, and leave both fides probable: nevertheless this shameless forehead dares, in such broad and unmannerly language, not only slander a grave and venerable Council, but outface the whol Catholick world! What trust can be given to so bold a Jugler in matters either of less moment or less evidence; when in a Case so important, as the Decrée of a Council, and so palpably manifest, that all that can read may easily discover the cheat, yet he blushes not

not to venter or't? can any thing be answered in his defence, or any excuse made, why he should not be accounted an impudent lying knave?

THE NINTH SURVEY.

In answer to two Questions, in his last Chapter; One, the Fathers being rejected, to what judg we ought to recur: The other, what use is to be made of the Fathers?

AL this while our new Edifyer of the reform'd Temple has us'd only his Sword-hand to keep off those dangerous enemies the *Fathers*; now he begins to manage his trowel, and bedawb the face of antiquity with a litttle fine morter: Let's see at least what work he makes; though we have small reason to expect any good building from him that is not able so much as to pull down.

Thus then, workman-like, he enters upon his task; demanding of himself this question, *the Fathers being rejected, where shall we*

now lay our foundation ? to what Rule or Judge must we have recourse ? He answers, *To the Scripture* ; and if in any one place it seem obscure, we must then seek out another to clear it. Which first supposes, that for all points necessary, there are some evident and clearing Texts: But I must ask, on what Authority he believes this ? doth the Scripture declare it so plainly, that ther's no debate about it ? He knows the whole Catholik Church denys any such self-evident al-sufficiency in Scripture. Did they, who delivered him and his Brethren the Bible, recommend it to them under this qualification ? No : for his party went out of the Catholik Church, and receiv'd the Scriptures from none but Her, who never taught them any such lesson. Perhaps you'l say, all other Christians testify'd the verity of that book, and so upon their credit you are the more induc'd to accept it. But those Christians are such as your selvs generally condemn : such as have been cast out, for taking this very proposition, to justify their rebellion against Her, whom you acknowledge, then, to have been the true Owner and Mistris of Christ's Doctrin. Besides, any one that has but half an Ey may see, no Scripture-disputation with Heretiks was ever finish'd, without new reply's ; but the Church has

has alwaies been forc'd at last to condemn them, upon the score of Tradition. Thus you borrow'd this desperate device, from those who in all ages were *thrust out of the same Charch*, for holding the very *same principles*.

But suppose there were some clear Texts in our Controversies (as we think there are in disfavour of you;) may they not be rendered obscure by other places objected against them; which we pretend you endeavour to doe. If so, your remedy is worse then the evil; and the comparing of divers places is the very cause that makes all *balanceable, indifferent and obscure*. Are we not now reduc'd to a hopeful condition of living hereafter in a perpetual and unavoidable unity of Religion: especially since an hundred yeers experience sadly demonstrates what we say to be true?

Besides, why does not this good Orator spend some time to shew us, that his Arguments have not as much force against *Scrip-*
ture, as against the *Fathers*? I confess he has hinted it sometimes; like one that saw the objection so obvious, it could not be forgotten: yet was unwilling to wade the Ford, for fear he should find it too deep. To supply therfore his omission, I shall observe one considerable difference betwixt the

Scrip-

Scripture and Fathers, as far as concerns their objections. Which consists in this, that the Fathers works are many and copious; The Scriptures bulk every Maid can tell that carry's her Mistress Book to Church. Whence it follows, that, as in a great Ocean there may be many Shelves and Rocks, and Whirlpools, and whatever else is frightful to Sea men, and yet nevertheless a fair and large passage remain, either not at all en-damaged by these perillous adventures, or only so, that they are easily avoyded by a careful Pilot: wheras in a narrow Chan-nel or Frith, if we meet but half the number, there will be no sailing without manifest danger; So I conceive between the Fathers and the Scripture. Every exception this Ca-viller alledges (or at least provs) may be true of their works, and yet more then suffi-cient left to convince Hereticks: but if Scripture be half as much disabled, it wil utterly lose its Protestant, pretended power of deciding controversys.

A truth I believe Rushworth has abundantly demonstrated. For the *variae lectiones* are so many that they trench upon every line; the several *Translations* give some little dif-ference to every sentence; the many *Expli-cations* leave nothing untouched; the *Compa-risons* of one place to another may be more then

then there are words in the Text; the places brought by one side and the other, so short that *Equivocation* has force upon every one; the *Languages* in which they are written either *Hebrew*, whose titles breed a difference; or *Greek* written by strangers and full of *Improprieties*; the *Method* and *Stile*, the many repetitions and occasionary discourses speak plainly the design of the Apostles far different from intending their writings should contain a full body of Religion, much less to be the sole Judg to determine all contentions about faith.

Yes wil he say, but there are more objections against the Fathers than against the Scripture. As that the writings of the Fathers for the first three Ages are few; I confess it: but yet dare affirm, there is more of them than the whole Scripture makes. That the Fathers treat of matters different from our controversy's; This is true, but so do the Scriptures. That there are sappositious works of the Fathers: Hereticks pretend the same against our Scriptures. That the Fathers speak according to others minds; But the like is found in Scripture. And so going on, it will easily appear, the same objections or equivalent, might have bin made against Scripture, if Mr. *Rushworth* had thought them worthy the labour of setting down.

Now,

Now, when these Books are put into a Vulgar language (as is necessary to them, who pretend every one should be judge of their belief out of Scripture, by being first Judge of the sense of it, that is, of what is *Scripture*, for the dead letter is nothing to the purpose) can it be less then madnes, to think of demonstrating a controverted position out of one or two places of Scripture? And yet (as I have before noted) this *Parron of Presbytery* assures us, that we ought to believe nothing in point of Religion, but what we know to be certainly true; which is evident, in his way, to be nothing at all.

At last his own good nature has persuaded him to propose one profitable question; What use is to be made of Fathers for deciding Controversies? And his first resolution is (in the design of his Book, conformable to the fore-layd grounds) that we ought to read them carefully and heedfully searching their Writings for their opinions, and not for our own. A wonderful wise conclusion; especially considering he says, the Reader must endeavour diligently to peruse them all. For my part, I should advise my friend rather to take his rest and sleep, then spend so much pains and time to search out what others have written; which, when I have found; little imported

ported what twas , or whether I knew it no: this being the idlest and unworthiest sort of study, to know what such or such book say, without any farther end. Yet general this is the great learning these Grammatical Divines glory in , not that they are better, even at this, then their Adversaries, because they have no other : As if they had forgotten there were any solid knowledge to be sought after ; but, being blown like thin empty glass into the windy substance of words , hang in the air , not having weight enough to settle upon firm ground.

At least to maintain, the Fathers are not altogether vain and useless , he will teach us to argue *negatively* out of their writings as that such a position is not found in the Fathers , Ergo not necessary to be believ'd: and by this to reduce our Faith to that number of Articles , which they unanimously deliver . But he has forgot his own arguments : for since we have so few of their works , how can we tel the greater part did not teach somewhat necessary to be believ'd, which these have omitted ? since corruption enter'd into the Church immediately after the Apostles decease ; why may not some considerable point be strangled in its infancy ? since the Fathers are so hard to be understood ; why may there not be many doctrin

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doctrins of importance, which we find not for want of quickness of sight to discover them? and since they oppose one another in so many things, why may not, at least some one of these be a fundamental Article of Faith?

I cannot give over this discours concerning the testimony of the Fathers, without first observing a notorious cheat of our Adversary's, and too great an easiness in our own party: which once discover'd and perfectly understood; makes our cause so evident, that in my opinion there will be left no possibility of disputing about Antiquity. The busines is this, Wheras their breach from the old Religion is so apparent and visible, ther's not the least colour to doubt it; we let our selvs by their cunning be drawn into dark and petty questions: and so lose the face of Antiquity; by disputing of some nice point. As for example; when the *Presbyterian* has ruin'd the whole fabrick of the ancient Church by taking away Episcopall Authority; instead of questioning them for so palpable an innovation, we unwarily suffer our selvs to be engag'd into the discussion of this particular quere; *Whether Bishops be de jure divino?* which cannot be determin'd by the vast body of Antiquity.

(as the right and proper question may, to wit, what is the true government of the Church?) but by minute canvasing of private Texts, which is a far more difficult and altogether unnecessary method.

Just so it happens in almost all Controversy's. For no doubt but Decision of matters of Faith was anciently perform'd in Councils, if the scandal grew so high as to force such general meetings: These Heretics absolutely renounce, preferring their private conceits before the judgment of all the Bishops in the world; and then, if you press them with the palpable absurdity of so insolent and destructive a tenet, they presently cast a figure, and, instead of handling the plain duty of obedience to the supream Ecclesiastical Authority, transform the question into a meer speculative subtlety as, *Wherin consists the infallibility of Councils?* For the Mass, our Reformers take it quite away, everywhere breaking down the Altars and abolishing the whole Glory of Gods service, which is unquestionably ancient; so many Liturgy's to this day, and the general practice of the Church stil continuing: This done, they wil dispute of the antiquity of the word *Missa* or *Transubstantatio*. For the Popes authority, they at one stroak

troak cut a pieces the ligie and common-
ond of Christianity in the unity of one
head, and force us to wrangle, either about
his infallibility, or whether his power of Ap-
peals be from Church-Laws or Christ's com-
mands ; and the like. They blot out the
memories of Martyrs both in their solemn
Feasts and Tombs : things undisputable in
the glorious flourishing of the Church : and
quarrel about what honour is due to their
lives, Reliques and Pictures. They dis-
laim the publick practice of *praying for the
dead*, everywhere frequented, they deny the
universal profession of *Purgatory*, in all ages
swor'd, and then turn their exceptions up-
on *How* and *When* our prayers obtain their
effect. They pul down *Monasteries* and *Nun-
ery's*, and abandon the extraordinary and
exemplary way of holy life, which no impu-
nence can deny to have been practis'd all the
me the Church it self has bin publick; and
then dispute, whether St. John Baptist or the
~~Senr W^r~~ Religious men or no , or when
ours came first in.

Hypocrits ! if you reverence *Antiquity*, re-
ore the face of *Antiquity*. If you truly
onour *Jesus Christ* and his *Saints*, and ver-
ious life , and any thing but an Ear-itch to
e claw'd by the phrase of *Scripture*, embrace

what has been Christian life from the beginning. If not, fill up the measure of your first Reformers till the Judgments of God overtake you and make you pay the whol reckoning, for theirs and your own dissembling.

I fear I have already swaried the patience of my Reader, I am sure I have long since quite tir'd my own : being unwillingly drawn by the many turns and windings of the subtle Fox I pursue, far beyond the course intended at the beginning. To conclude then at last : I doubt not but he, who has not perus'd Mr. Daille's Book, will nevertheless, out of what I say, see plainly those Noble Lords; whose Elogies are posted before it, had great reason highly to esteem him. For truly his nimble Wit, his exact Method, his polite Style, his interlarding all with poignant and bitter Jeers, his knowledg in Greek, his cunning in Topicks (of all which those eminent Wits were perfect Judges, being qualities themselvs were excellently endow'd with) could not chuse but draw extraordinary praises from those eloquent Pens ; whose Masters had not the leasure, by tedious turning over Books and deep reflections upon the occasion of the cited places, to ponder the weight of the proofs, or see thorow the malice of the Project, which

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is of no less pernicious consequence, than
fander and disparage the most glorious
Persons of the World; to blast the credit
all true *Vertue* and *Honour*, in their chief
ports: to disable the sole Mistress of
od life here; and so, wholly to obstruct the
ly way to eternal happiness hereafter.

EINIS.

